

A HARMONY of THE GOSPELS

In Modern English

THE
LIFE OF
JESUS
CHRIST

ALL NEW REVISED
EDITION

by FREDERICK R. COULTER

A HARMONY of THE GOSPELS

In Modern English

THE LIFE OF JESUS CHRIST

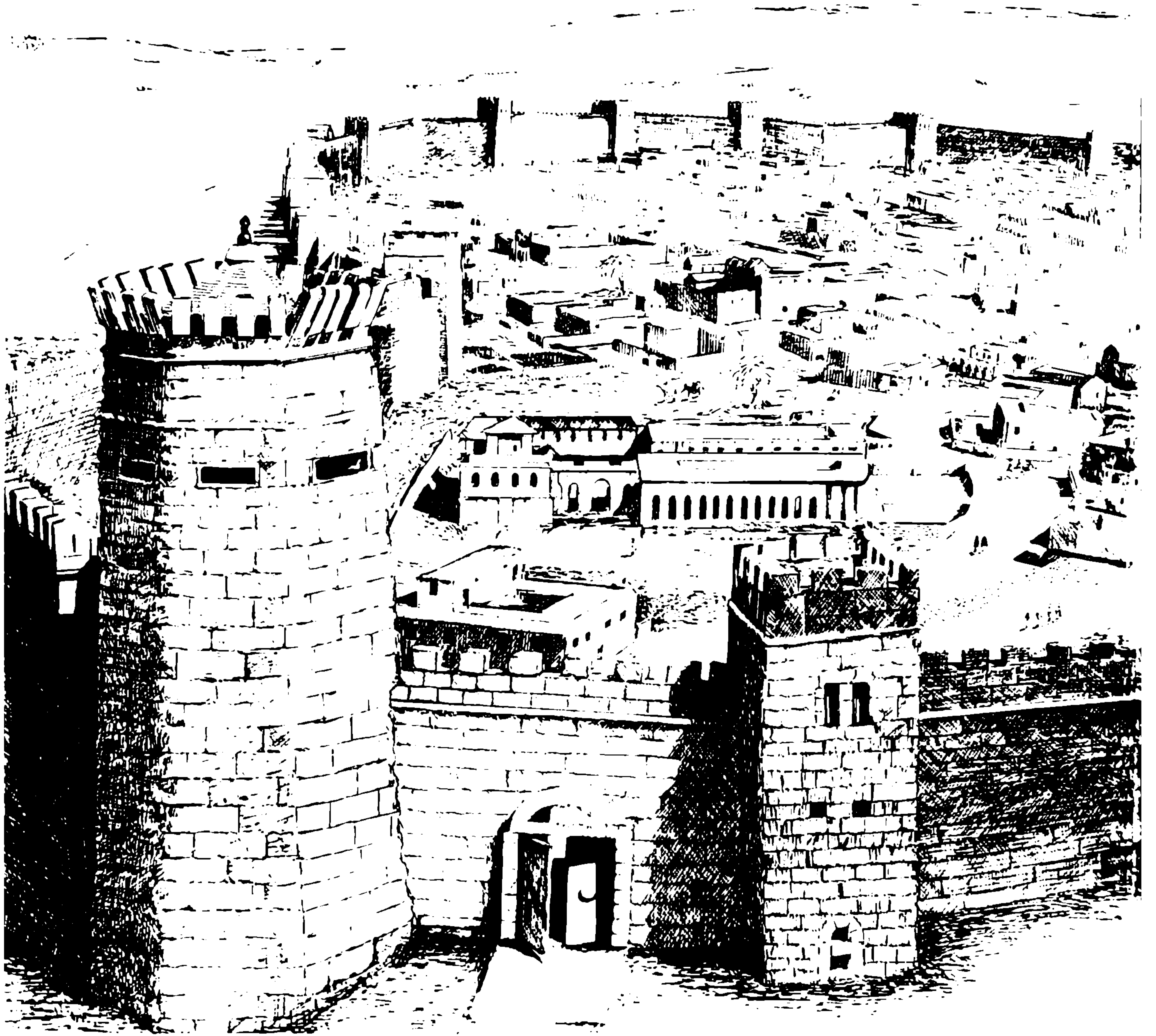
This Harmony of the Gospels is the first work available that gives the reader an easy-to-understand step-by-step account of the life of Jesus Christ. The life of the *TRUE* Jesus, His message and purpose, comes alive throughout its pages.

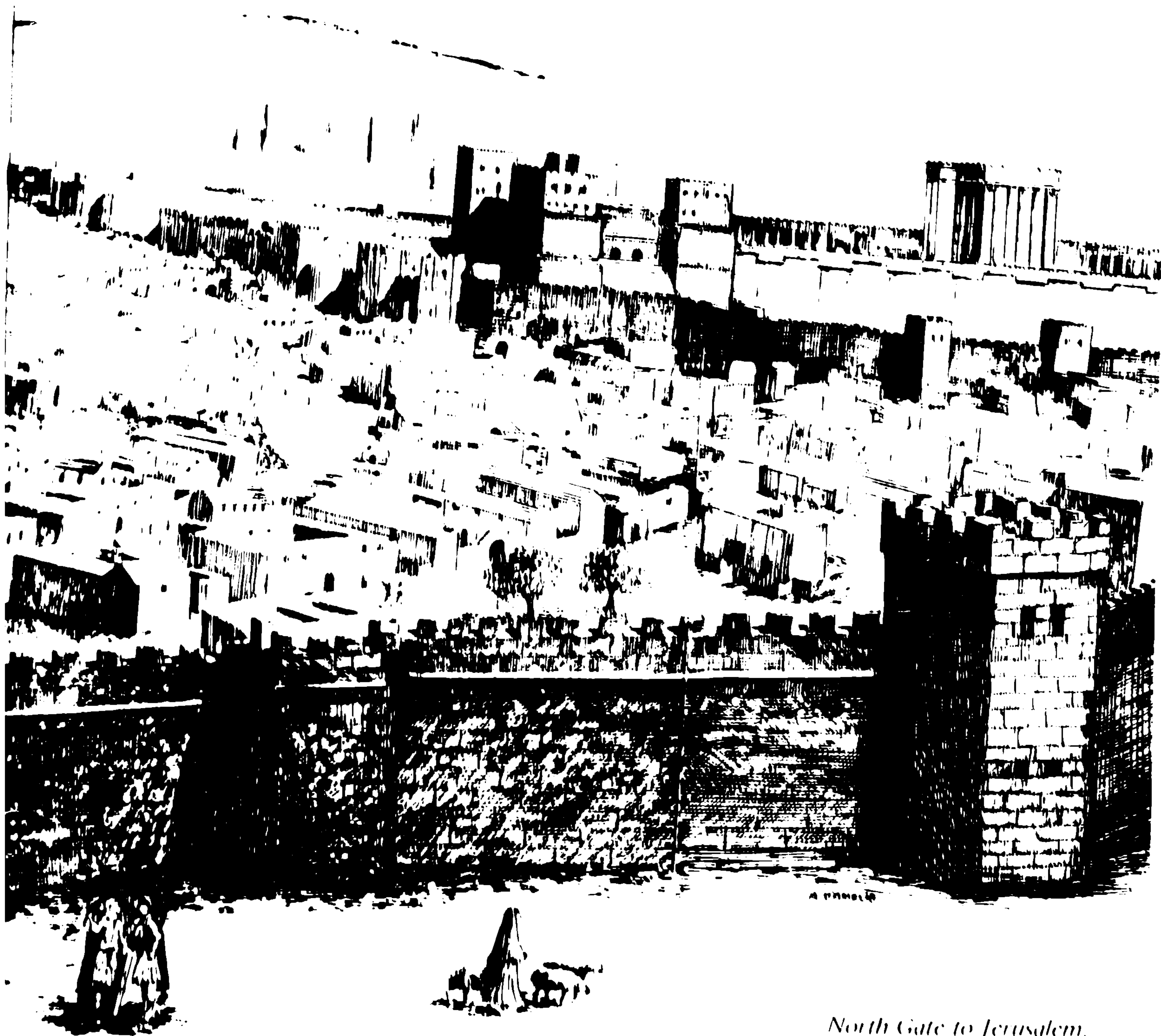
It is the first Harmony of the Gospels in recent times to be published in modern English. This new paraphrased translation brings out the inspiration, feeling, and the power of the original gospel writers.

The thoroughly-researched commentary sections are technically accurate and complete in order to aid the serious Bible student, layman, and minister. In-depth commentaries explain all about "When Jesus Was Born", "The Day God Died", the length of time Jesus was in the tomb, and His resurrection.

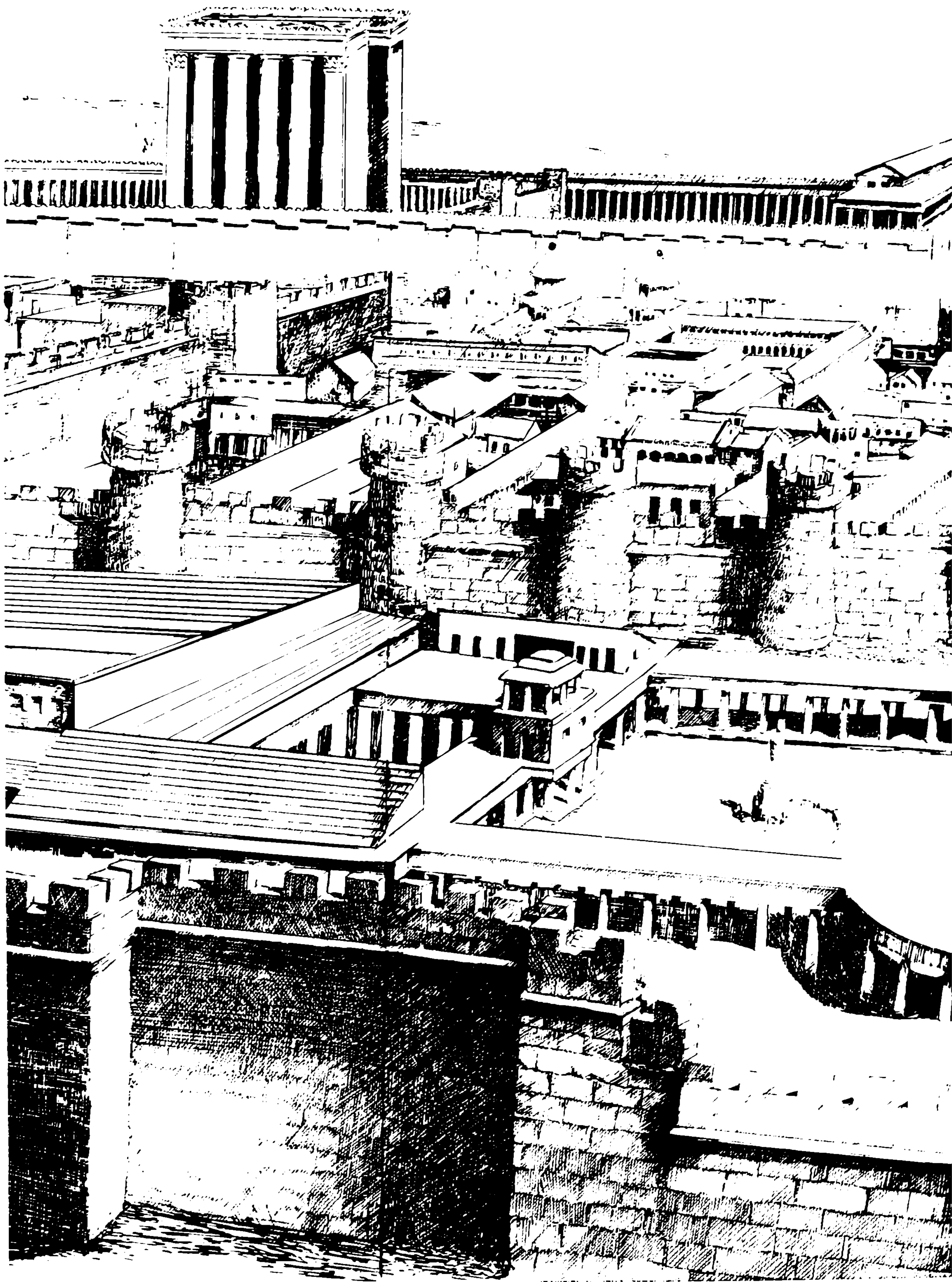
Graphically illustrated charts simplify such chronologically important matters as the "Seventy Weeks Prophecy", "The Time of Jesus' Birth", "Six days Before Jesus' Last Passover", "Jesus' Last Passover", and "The Three Days And Nights In The Tomb". Additional features include: Computerized printouts of the Hebrew and Roman calendars, complete bibliography, topical and scriptural indices, and strategically placed footnotes.

The flavor of the holy land has been captured through a unique combination of over 100 photographs as well as original art work depicting Jerusalem and the Temple of the first century. Maps showing Jesus' journeys help the reader "travel with" Him. These features combine to make this THE MOST COMPLETE HARMONY ever available to Christians, Bible students, and researchers everywhere.

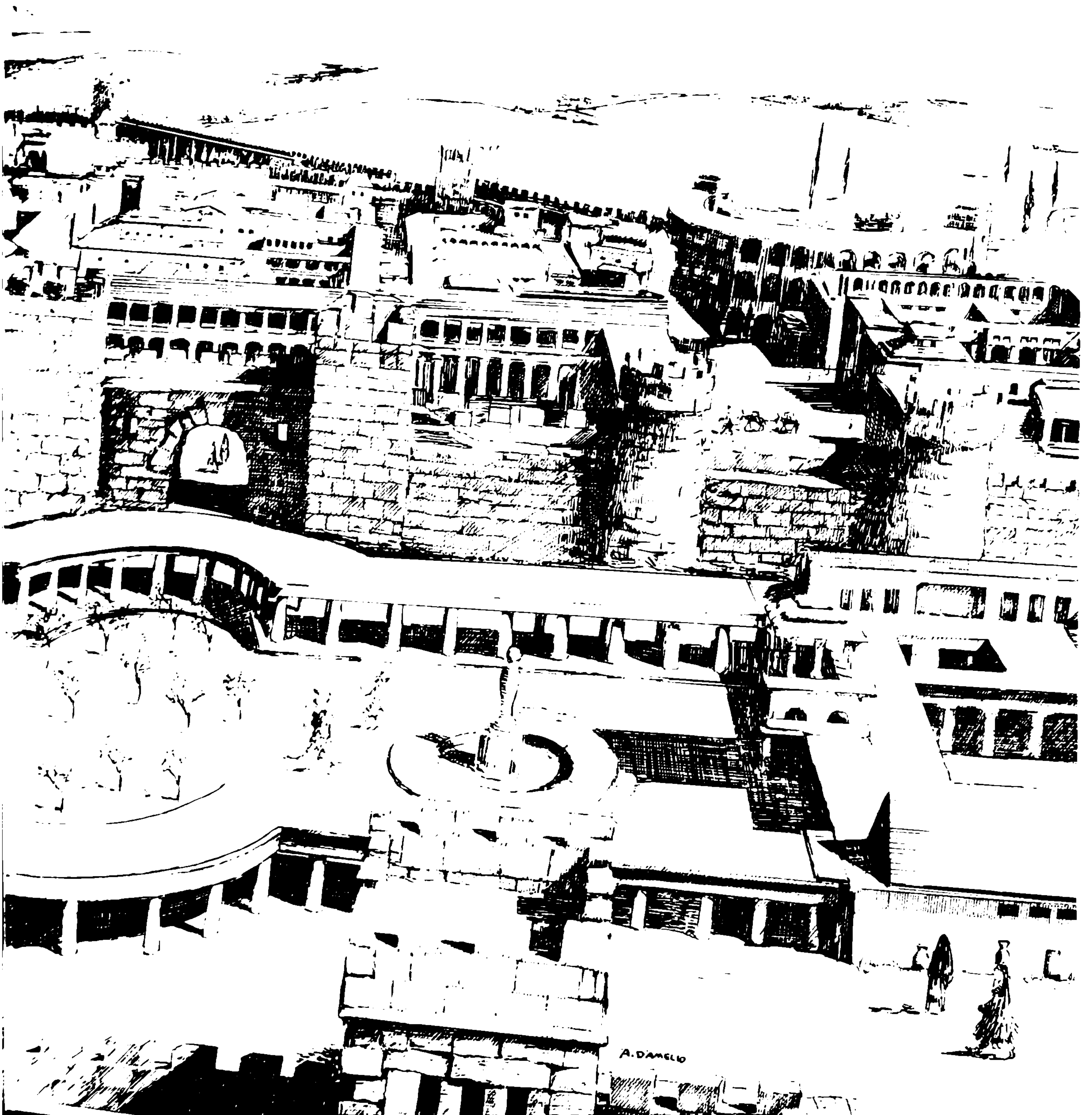




North Gate to Jerusalem.



Herod's Palace and Courtyard.





ABOUT THE AUTHOR

Frederick R. Coulter studied at San Mateo State College and the University of San Francisco, graduating in 1961. After receiving his theological training in 1964, he was ordained a minister of Jesus Christ in 1965. Since then he has served as pastor in various churches in the Pacific Northwest, Mountain States, the greater Los Angeles area, and presently in the Carmel-Monterey Bay Area of California. He is a Pastor, Teacher, and Researcher who has been featured on *Religion On The Line* on KABC Los Angeles.

Many years of intensive research and planning have been devoted to the production of this much-needed volume. It is hoped by the author that this work will serve as a valuable tool—both for study and inspiration—to those seeking to grasp the life and times of Jesus Christ in greater clarity and detail.

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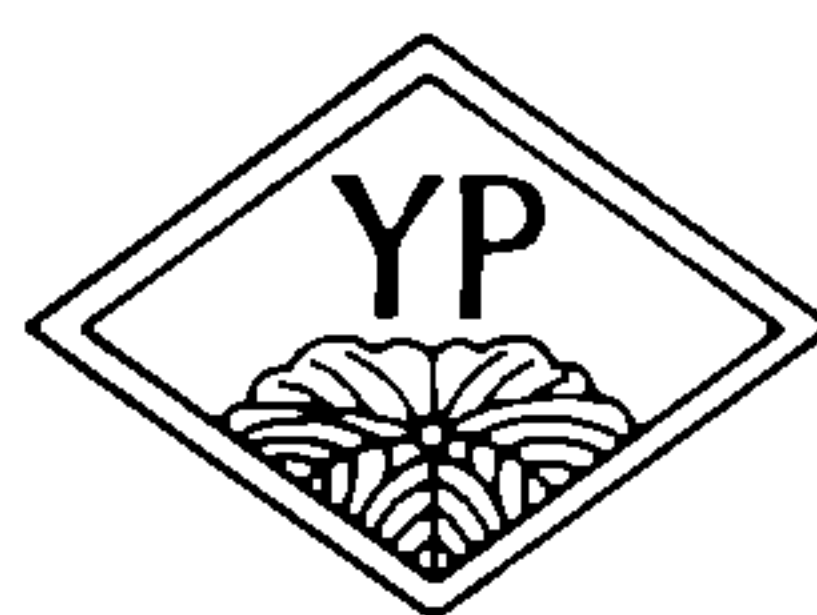
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**A HARMONY of
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**THE
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JESUS
CHRIST**

by **FREDERICK R. COULTER**



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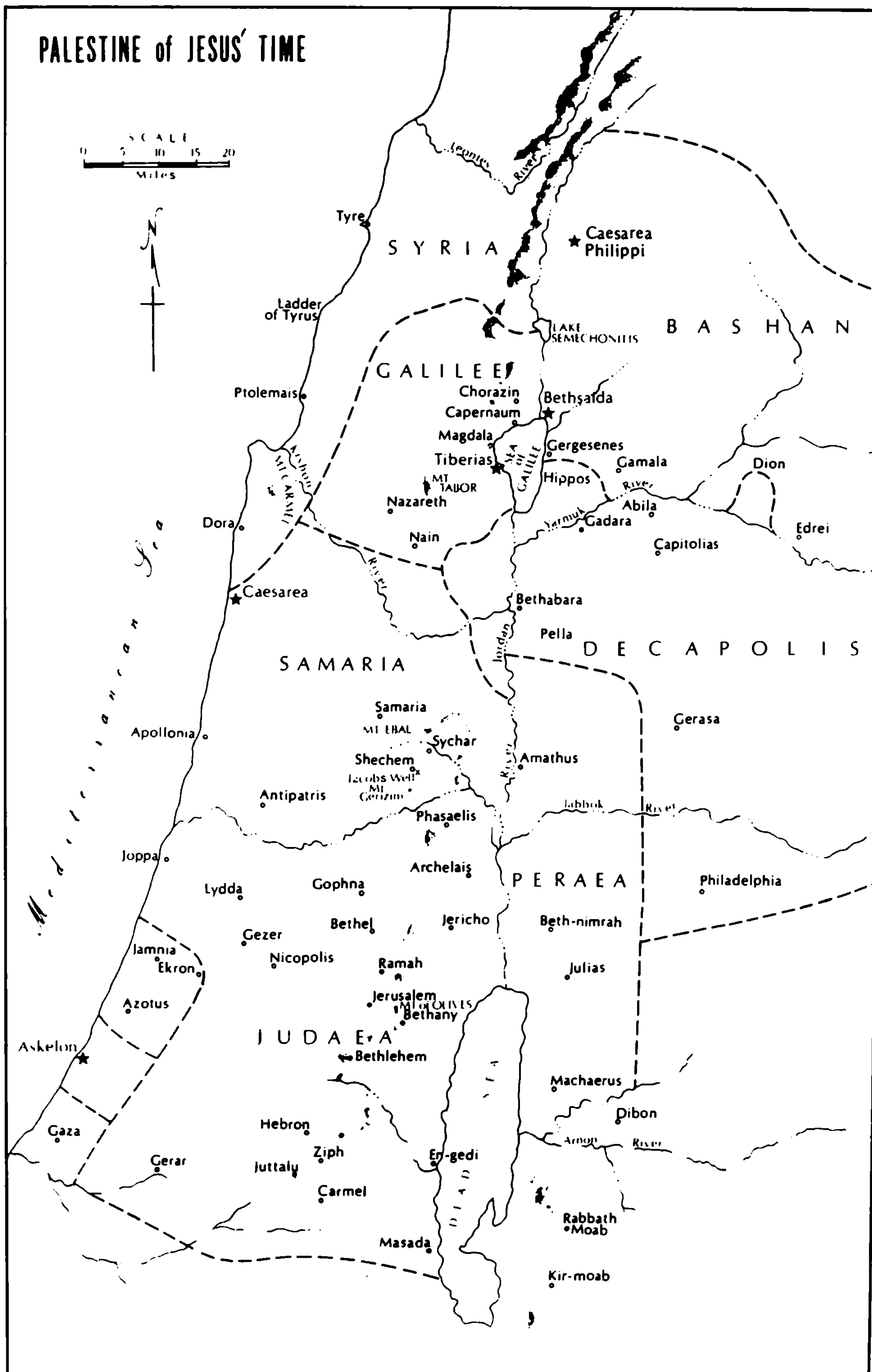
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Map—Palestine of Jesus' Time.

PREFACE TO THE SECOND EDITION

We have entered the age of the *expose* and the tentacles of evil and corruption have left few untouched. Immorality and dishonesty has been exposed even among the once trusted political, economic, educational and religious institutions of this world. In some nations the exposure of scandalous conduct on high levels has shaken confidence in governments. The result has been a public demand for a return to morality, ethics and honesty.

On an individual level, the result is that more and more people are seeking a deeper meaning to their personal lives. In their search for greater understanding, many have come to realize that there is a missing dimension in their lives. That missing dimension is a basic spiritual need that cries out to be filled.

In the final analysis that vital spiritual dimension can only be filled by God through Jesus Christ. The beginning step to fill that spiritual vacuum is to understand the life and message of Jesus. That is the reason this book has been written.

In religion also, as in politics, business, and education, people are demanding facts and honesty. This book, *A Harmony of the Gospels in Modern English . . . The Life of Jesus Christ*, is dedicated to that precept. The true Jesus Christ, His life and message, is presented throughout the pages of this book with clarity and meaning.

Religious myths, superstitions, and traditions of men have not been considered. Rather, they have been set aside, in order to present the scriptural and historical facts.

As an ordained minister of Jesus Christ, I find that these are basic questions people ask after studying and investigating the Bible.

"When was Jesus really born?"

"What are the original teachings of Jesus?"

"Was Jesus God or man?"

"Why did Jesus have to die?"

"When was He crucified—Friday, Thursday, or Wednesday?"

"How long was He in the tomb?"

"When was He resurrected?"

"On which day did Jesus keep the Passover?"

The life of Jesus Christ is of paramount importance to all mankind. It is the focal point of history. The Gospels of Matthew, Mark, Luke and John are the fulcrum of the Bible and comprise almost half of the New Testament.

One of the easiest ways to understand the Gospels is to have them compiled into a harmony, which coordinates and blends the events of all four accounts into one synchronized story flow.

Up to the first edition of this book in 1974, there had been no new major work in harmonizing the Gospels in over one hundred and forty years. The first edition has been enthusiastically received. Many thousands of readers have expressed their positive thoughts and reactions.

This second edition has been revised and updated. It has been built on the foundation of the first edition. Every word of the text and commentaries has been revised and re-edited by the most proficient editors obtainable. It is written in modern English, my own paraphrased translation. This makes it the first harmony of the Gospels in recent years to be written in modern English.

Twenty pages have been added. Eight maps showing the travels of Jesus have been incorporated in appropriate places. Sixty-five photographs have been added making a total of over one hundred. These make a unique combination which recaptures the flavor of the holy land.

New commentaries have been added: “Jesus’ Last Passover, Which Day of The Month—the 14th or 15th?”, an “Appendix to The Six Days Before Jesus’ Last Passover.”

All of these additional features make this second edition essentially a new book.

An accurate chronology based on the framework of the Biblical holy days restores and reconstructs the events of Jesus’ life. A modern computer was used to accurately coordinate the Hebrew and Roman calendars of Jesus’ time. Easy-to-understand commentaries explain and clarify difficult sections. Graphs and charts clearly show when Jesus was born, when He died, how long He was in the tomb and when He was resurrected.

Original art work by Jay Vance and Alfred D’Amelio portray in detail the Temple and Jerusalem. The basis for the etchings was the model city of first century Jerusalem.

A Harmony of the Gospels in Modern English . . . The Life of Jesus Christ has been designed to be used as a study aid, commentary, textbook, and Bible class aid. I sincerely hope that this book will help bring a more profound understanding of Jesus’ life to you personally. My personal desire is that this work will help to inspire you to become a better Christian.

ACKNOWLEDGEMENTS

The initial credit and primary acknowledgement for such a work belong to God the Father and Jesus Christ. The spirit of inspiration and understanding imparted throughout the compilation of this work has been personally evident. It is hoped this same inspiration and understanding will be imparted to you, the reader.

Many people helped and shared in making the production of this book possible. Without their diligence, kindness and willingness, such an undertaking would have been beyond my abilities as an individual. Appreciation and love go to my lovely, dear wife and family, who have cooperated so wonderfully and encouragingly in sacrificing their time away from me during the last three years, while this book was in its final stages. I am deeply thankful and indebted to all who have so graciously helped in making this book a reality. My heartfelt gratitude is extended to all of those who have helped in so many ways: Frank Aloia, Bob Anderson, Evelyn Arnet, Graham Davies, Heather Deininger, Ron Duski, Bob Ellsworth, Joyce Fenton, Carl and Jeannie Franklin, Barbara Griffin, Bill and Helen Halbe, Evelyn Harford, E. Michael Heiss, David Huyink, Connie Land, John Livingston, Stan and Betty Suchocki and Marlene Valarde. In addition, many personal friends and acquaintances have given their encouragement and prayers to make this a success.

Frederick R. Coulter

WHY WAS THIS BOOK WRITTEN?

The most profound event in the history of the universe and the world since its creation is the fact that Jesus Christ, the Creator of all things, came to this earth as a human being. God actually came to the earth and became flesh and blood. He became the same as any ordinary man, yet He was God in the flesh. Jesus Christ's perfect life, His death and resurrection, have had a massive impact on humanity, even altering the course of history. Whether people have admitted, understood or believed this, does not take away from the meaning and magnitude of the life of Jesus Christ!

Most people in the Western world of professing Christianity claim to believe in Jesus Christ as their personal Saviour. Unfortunately, only a very few truly know Him. This discrepancy has occurred because the real meaning and purpose of Jesus' life has been misunderstood, obscured and darkened. Truths have been glossed over, and myths have been accepted as authentic. At times, clear facts have been maligned and discredited as fallacies. In addition, religious traditions of men have been superimposed into the contemporary history of Jesus' lifetime. These traditions have added to the distortions and have taken away from the actual eye-witness accounts, as inspired and preserved in the four historical records contained in the Gospels of Matthew, Mark, Luke and John.

But the simple facts contained in the four Gospels, when placed into the correct and historically accurate time setting, reveal and unfold the dynamic and awesome meaning and purpose of Jesus' life. Truth is more gratifying and rewarding than fiction, tradition or myth. The motivation and desire in writing this book has been to develop the most clear and inspiring rendition possible of the true facts about the life of Jesus Christ.

ALL ABOUT THIS BOOK

A Harmony of the Gospels in Modern English . . . THE LIFE OF JESUS CHRIST has many original features. This book is the only harmony in modern English. It is *the first harmony* of the Gospels *in this century* to use the format of the God-ordained annual *holy days* and *feasts*. Another pioneering feature of this book is the use of modern computers to synchronize the Hebrew Calendar with the stylized Julian Calendar, showing the recorded dates and events.

With these tools and aids, the proper historical setting of the life of Jesus Christ has been reconstructed as closely as possible, in the contemporary setting of His time. These are the days and the times in which Jesus actually lived. The true meaning of Jesus' life and the purpose of His first coming cannot be understood as God originally intended, unless it is put back into the original framework of the annual holy days, which are the fundamental basis for the overall chronology.

The Hebrew Calendar, with the God-ordained annual holy days and feasts, is the first vital key which, when restored, brings Christ's life into a sharper perspective. Throughout this book, the life of Jesus Christ is laid out step by step according to the historically recorded accounts centering around the holy days and festival seasons. Computer-coordinated graphs and charts are added throughout the book, showing the flow of events.

The second vital key is the Gospel according to the Apostle John. John was the last of the Gospel writers to record his account of Jesus Christ's life. He wrote in the last decade of the first century. Undoubtedly he had the other three Gospels with him when he was inspired to write his account. John wrote his account of Jesus' life centering around the holy days, because he could see the tidal wave of false christianity, originating with Simon Magus (Acts 8), beginning to destroy the knowledge of the holy days. His emphasis of the holy days is therefore dramatic and overwhelming! In this respect the Gospel of John is completely different from the other three synoptic Gospels by Matthew, Mark, and Luke.

In the Gospel of John, Chapters 2, 3, 6, 12, 13, 14, 15, 16, 17, 18, 19 and 20 bring out in great detail the events occurring on or near the Passover and Feast of Unleavened Bread. Chapter 5 emphasizes the meaning of the fall festival season, the Judgment and the Resurrection. The first portion of Chapter 7 shows how Jesus kept the Feast of Tabernacles. The remainder of Chapters 7, 8, 9, and the first part of 10, all record the instruction given by Jesus Himself as He taught on the festival of the Last Great Day. Chapter 4 has an allusion to the Feast of Firstfruits, Pentecost, also known as the Feast of Weeks. Chapter 11 narrates the resurrection of Lazarus from the dead, and mentions the general resurrection of the dead, as pictured in the festival of the Last Great Day. The first chapter begins with the introduction of Jesus Christ as the Lord God of the Old Testament and the Creator of the Universe. The last chapter has the concluding remarks of the Gospel. There are only two chapters out of twenty-one which are not interwoven with and centered around the holy days of God!

There can be no doubt that John was inspired to write his account in the way he did, and considering the fact that he was the last of the Gospel writers—the last of the original apostles of Jesus Christ—his message carries added weight and depth of meaning. John's Gospel plainly shows us that the life of Jesus Christ must be put into the context of the Hebrew Calendar, centering around the holy days, rather than a Roman Calendar, oriented around pagan holidays.

Each of the Gospel writers has been inspired to record essential information to complete the entire account of Jesus' life. This book harmonizes, interlocks, and blends together each writer's account of the life of Jesus Christ. It coordinates and brings out Jesus' life within the framework of God's holy days. In the past, some harmony writers have had a rigid adherence to a chronology as laid out by only one of the Gospel accounts. This type of monochronological base can cause numerous apparent conflicts, because no one single Gospel has the entire structure of the original chronology all by itself! Each Gospel writer has major contributions which complete the proper overall chronology.

The four Gospels were originally written in such a way that the only arrangement which lends itself to a thorough understanding of the life of Jesus Christ, is when all four Gospels are coordinated for the flow of time and events. In this book, *A Harmony of the Gospels In Modern English . . . THE LIFE OF JESUS CHRIST*, all four Gospels have been used as complementary to each other, and have been harmonized using this basic coordinating principle! Thus the left column of The Harmony will be the account which carries the chronology or main story flow, when two or more of the Gospel writers record the same event.

ABOUT THIS PARAPHRASED TRANSLATION

There are numerous translations and renditions of the Bible, the Old Testament and the New Testament. Each of them has made a good contribution in its own right. However, in some of the modern translations, many important sections of the Gospels do not fully convey the meaning and impact of the message of Jesus Christ.

The Authorized Version, commonly known as the King James Version, is a bit archaic and somewhat awkward for this modern age. But there is a basic beauty, poetry, love, inspiration and power, in spite of its old style English. In addition, it tends to be accepted as the most reliable in its adherence to the New Testament Greek. On the other hand, some modern translations, while improving readability, do not consistently convey the power, feeling or doctrine expressed in the original text.

Throughout this translation, I have endeavored to retain the power and impact, the beauty and inspiration of the original language.

Other renditions have used different approaches in their presentations. Some have amplified the words and their meanings. Others have tried to express the Greek in an exact verbatim translation. Still other works have been presented as paraphrases. And others have been presented in a simple idiomatic style designed for laymen. Last of all, some few works have used assumed, human-conceived religious traditions and myths as a basis for interpretation.

This translation has been designed to be an added tool in understanding the Gospels and the overall meaning and purpose of Jesus Christ's life. The translation in this book has been structured to make full use of the need for an amplification when appropriate, an idiomatic expression when most suited, and an historical and calendar interpretation when imperative to clarify the movement and flow of events and days.

It is hoped that this book, *A Harmony of the Gospels In Modern English . . . THE LIFE OF JESUS CHRIST*, will be an eye-opening guide and an inspiring help to you, the reader.



One Thousand Year Old Greek Text.



NASA(70-HC-677)

The Holy Land from Apollo 7 (Mediterranean Sea to left – Dead Sea in right center)

THE FOUR PASSEOVER SEASONS

THE BASIC FRAMEWORK FOR JESUS CHRIST'S THREE AND ONE-HALF YEAR MINISTRY

Since the Passover is mentioned more frequently than any other feast day, it affords the best framework for the entire sequence of the 3½-year ministry of Jesus Christ. This is especially critical since Jesus died on the Passover day.

There were a total of four Passovers during the 3½ years of His ministry. The first Passover is recorded in John 2:13, 23. This Passover took place in A.D. 28 on Monday, April 26, when coordinated with the stylized Julian Calendar.

The second Passover is not mentioned directly. However, it must be remembered that immediately following the Passover was the annual Feast of Unleavened Bread. The first day of this Feast was observed the day following the Passover. The first and last days of this Feast are annual holy days or annual Sabbaths. The first day was observed on the 15th day of the first month of the Hebrew Calendar. The last day was observed on the 21st day of the first month.

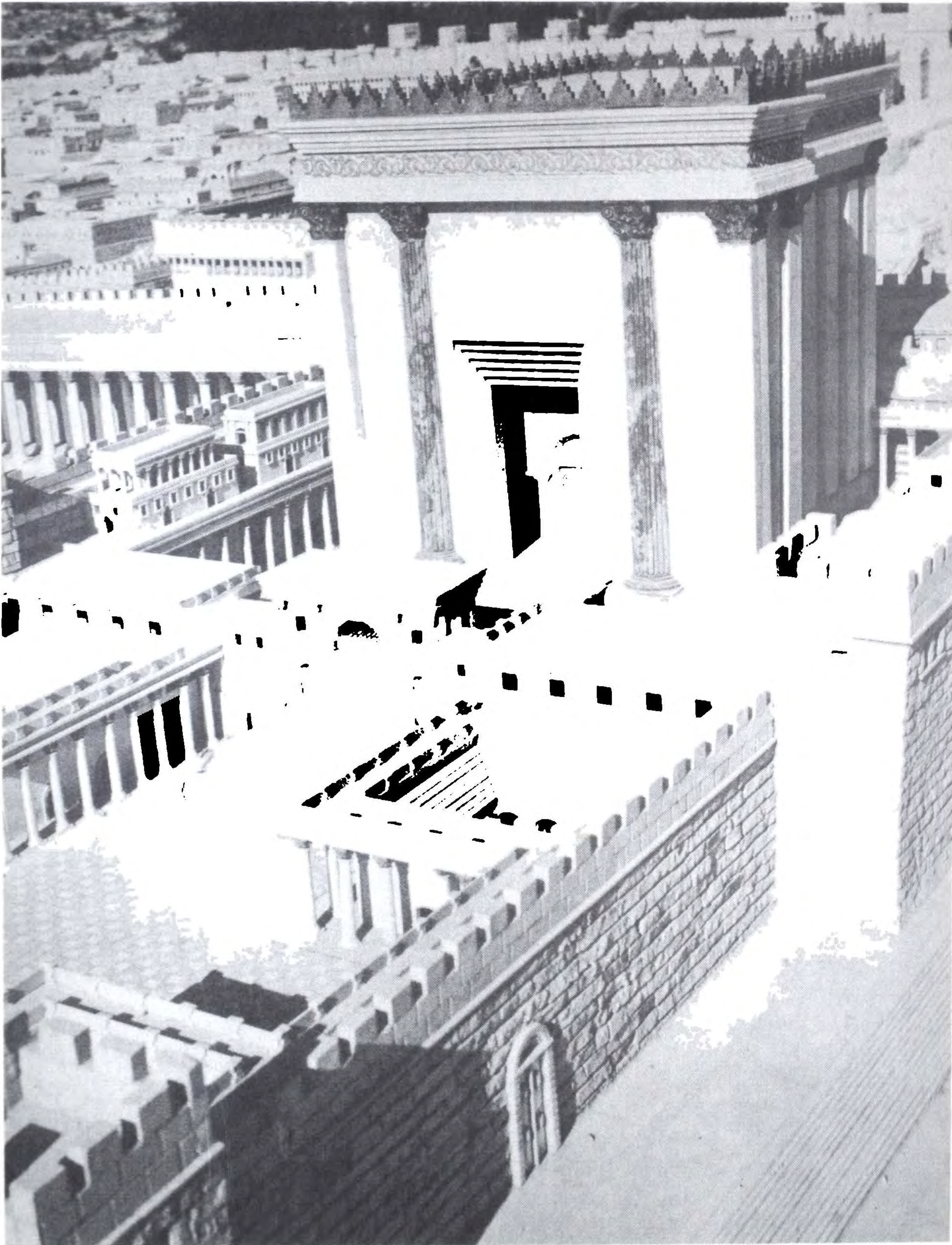
With this information in mind, notice what Luke wrote. "And it came to pass on the second sabbath after the first, that he went through the corn [grain] fields; and his disciples plucked the ears of corn [heads of grain], and did eat, rubbing them in their hands" (Luke 6:1, KJV).

From the setting it is obvious that they were plucking ears of grain before they were hard ripened. This could only take place in early spring, when the ears of grain are still green, just before the spring harvest. Furthermore, the Greek words which are translated, "the second sabbath after the first," in verse 1, are *deuteroproton sabbaton*. A more literal translation for these words is, "the second Sabbath of the first rank or order." The Sabbaths of the first order or rank are annual Sabbaths. They always take precedence over the weekly Sabbath. Luke is clearly telling us that Jesus and the disciples were going through the grain fields on the second annual holy day of the year, which is the last day of Unleavened Bread. This was the second Passover/Unleavened Bread season during Jesus' 3½ year ministry. This Passover, which occurred in A.D. 29, was Saturday, April 16. The last day of Unleavened Bread was Saturday, April 23, which was the day they went through the grainfield.

We can be sure that this is the second Passover because: 1) all the Gospel writers mention the last or fourth Passover, 2) Matthew and Mark record only the last Passover, 3) John also records the first and third Passovers (John 2 and 6); and 4) since John wrote last and centered his account around the holy days, he obviously recorded for us the Passover seasons not found in the other accounts. He found no need to cover the second Passover season because Luke had already done so in his account. This is abundantly clear when the Gospel of John is analyzed.

The third Passover season of Jesus' ministry is found in John 6:4. This Passover occurred on Wednesday, April 5 in A.D. 30.

The fourth Passover, which was recorded by all the Gospel writers, occurred in A.D. 31 on Wednesday, April 25. These four Passover seasons form the framework for the chronology and sequence of events during Jesus Christ's ministry.



Model of Herod's Temple of the First Century A.D.

THE BIRTH OF JESUS CHRIST

The birth of Jesus Christ has been a center of controversy for centuries! People have misconstrued the time of Jesus' birth. Most believe He was born in the winter. Others feel He was born in the fall. Some even claim He was born in the spring. Still others are inclined to shrug their shoulders and say that they don't know. Few, however, have thought of finding out what the Bible has to say about this matter.

The first coming of Jesus Christ fulfilled a vast number of prophecies contained in the Old Testament, and is, in fact, the chief cornerstone and foundation of true Christianity. The proper understanding of the time and season of His birth can give added insight and depth of knowledge about His life and the purpose of His coming. The Biblical truth concerning the birth of Jesus Christ is clear and easy to understand.

THE TIME OF THE MESSIAH AS PROPHESED BY DANIEL

Daniel records this prophecy, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks [that is a total of 69 weeks] . . ." (Daniel 9:25).

A day of prophetic fulfillment is a year in actual time (Ezek. 4:4-6; Num. 14:34). The total number of years from the decree to restore Jerusalem until the ministry of the Messiah is figured this way: 69 (weeks) X 7 (days in a week) equals 483 prophetic days, or 483 years of actual time in a literal fulfillment of that prophecy.

That decree was issued to Ezra the priest by King Artaxerxes of Persia during the seventh year of his reign. This record is found in the seventh chapter of the book of Ezra: "And he [Ezra and company] came to Jerusalem in the fifth month, which was in the seventh year of the king. . . . Now this is the copy of the letter [decree] that the King Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel" (Ezra 7:8, 11). The decree officially established Jerusalem as a provincial capital city, under its own governor, within the Persian Realm.

The seventh year of Artaxerxes* was the calendar year from September 458 B.C. to September 457 B.C. The 483 years of the 69 weeks' prophecy extended from that time forward to A.D. 27. That was the time when Jesus Christ, the Messiah, began His ministry. Here is how the date is calculated.

$$\begin{array}{rcl}
 69 \times 7 & = & 483 \text{ years} \\
 & & \underline{- 457 \text{ B.C.} - \text{the year the decree was issued}} \\
 \text{That leaves a subtotal of} & & 26 \text{ years, or A.D. 26.} \\
 \text{Compensation for no year zero} & + & \underline{1} \\
 \text{The correct final figure is} & & 27 \text{ years, or A.D. 27}
 \end{array}$$

Since there is no actual year calculated as year zero, which in theory should be placed between 1 B.C. and A.D. 1, an additional year must be added as compensation. The correct final figure is A.D. 27.

The prophecy of Daniel 9 contains another prophetic week, making a total of 70 weeks. This last prophetic week is important. It was also

*William L. Langer, *An Encyclopedia of World History*

prophesied that the Messiah would “. . . confirm the covenant [the New Covenant] with many for one week: and in the midst [middle] of the week he shall cause the sacrifice and the oblation to cease . . .” (Dan. 9:27).

A prophetic week in fulfillment is seven years of actual time. The Messiah, Jesus Christ, was prophesied to be cut off in the middle of the week. This would be after 3½ years. Since A.D. 27 began in the autumn, adding 3 years would bring us to the fall of A.D. 30. Adding the remaining ½ year to the fall of A.D. 30 would place His death in A.D. 31, in the spring of the year.

Luke recorded for us that Jesus was about thirty years old when He was baptized, which was at the beginning of His 3½-year ministry. “And Jesus himself began to be about thirty years of age . . .” (Luke 3:23).

Once it is known that He was thirty years old in the autumn of A.D. 27, it is easy to determine the year of His birth. Since Jesus was about thirty when He was baptized in A.D. 27, He must have been born in the year 4 B.C.

Now that the year of His birth has been calculated, by using the prophecies and information contained in the Bible, is it possible also to calculate the season or month of His birth?

LUKE RECORDS THE KEYS DATING THE MONTH OF JESUS' BIRTH!

Sometimes in reading we are all too often in a hurry to get into “important material.” In doing so, it is easy to miss small details which of themselves do not appear important. However, the keys which unlock this mystery of the time of Jesus' birth have been recorded in a seemingly unimportant manner in the first two chapters of the Gospel of Luke!

Key #1—THE PRIEST ZACHARIAS (JOHN THE BAPTIST'S FATHER)

Luke provided the knowledge of the actual circumstances and events surrounding the birth of Jesus Christ. As we will see, his method of recording was detailed and precise. It must be remembered that Luke's methods of relating events were slightly different from those which would be used today. Consequently, we must put ourselves back into the contemporary setting of those times.

Zacharias was a priest of God at the temple in Jerusalem. At the beginning of his account, Luke records, “In the days of Herod, the king of Judaea, there was a certain priest, Zacharias, by name, of the course of Abijah . . . and it happened that in fulfilling his priestly office before God in the order of his course of Abijah, according to the custom of the priestly office, it fell by lot to him to burn incense when he entered into the temple of the Lord” (Luke 1:5, 8-9). Notice that Zacharias was executing the functions of the priest, according to the order and course of Abijah.

This information is important! Zacharias was of the course of Abijah. The Old Testament records the exact rotation and time order when this priestly course was to perform its duties.

King David divided the duties of the priests into twenty-four working courses, or shifts (1 Chron. 24:7-19). The course of Abijah was the eighth course or shift in the series. Each course or shift was to work one full week, from noon Sabbath to noon Sabbath (Talmud, Sukkah). Josephus, the noted Jewish historian, was a priest of the first course or shift, who lived and wrote during the days just after Jesus was crucified. Josephus records, “He [King David] divided them also into courses: . . . and he found [or established] of

these priests, twenty-four courses . . . and he ordained that one course should minister to God eight days, from sabbath to sabbath . . . and this partition hath remained to this day” (Josephus, Antiquities of the Jews, Book VII, Chapter XIV, Section 7). This record proves that the courses of priests were still in effect at the time of Zacharias. These courses undoubtedly continued until the temple was destroyed in A.D. 70.

The Talmud reveals that the first course, or shift, began in the first week of the first month of the Hebrew Calendar. The second course worked the second week. This rotation continued on a week by week basis through all twenty-four courses. Each course had the basic responsibility twice a year to perform a one week shift. In addition, all courses were required to work three extra weeks during the year. These three weeks were for the three holy day seasons: Passover, Pentecost, and Tabernacles. Thus all the priests shared equally in the priestly responsibilities for the entire year.

It is a well-known fact that John the Baptist came before the Lord to prepare His way. It has been shown that Jesus was born sometime in 4 B.C. This means that John the Baptist must have been conceived sometime in 5 B.C. When all this information is put together with the time of Zacharias’ priestly work shift, the time of John the Baptist’s birth can be determined.

In the year 5 B.C., the first day of the first month, the month of Nisan, according to the Hebrew Calendar, was a Sabbath. According to computer calculation synchronizing the Hebrew Calendar and the stylized Julian Calendar, it was April 8. Projecting forward, the assignments course by course, and week by week, were: Course 1, the first week; Course 2, the second week; all Courses for the Passover and Feast of Unleavened Bread, the third week; Course 3, the fourth week; Course 4, the fifth week; Course 5, the sixth week; Course 6, the seventh week; Course 7, the eighth week; Course 8, the ninth week; and all courses the tenth week, which was the week of Pentecost. (*Please see the detailed computerized Hebrew/Roman Calendar Chart—Pages 12-16.*)

Zacharias worked in his course of Abijah, the eighth course, which was assigned the ninth and tenth weeks from the beginning of the year. The ninth week was from Iyar 27 through Sivan 5, which was June 3 through June 10. The tenth week was from Sivan 5 through Sivan 12, which was June 10 through June 17. This was during the week of Pentecost.

Since John the Baptist’s birth was a major fulfillment of prophecy, it is appropriate that God would send the angel Gabriel on the holy day of Pentecost to bring this message to Zacharias. Although this cannot be known absolutely, such an estimation is reasonable. However, this much is absolutely certain: The announcement came during the two-week period in which Zacharias worked, and Pentecost occurred that second week; and because Jesus was thirty years old when he was baptized, these events could only have occurred during Zacharias’ course assignment in the late spring of the year, and not during his late winter course assignment.

Following the story flow in Luke’s account we find this: Zacharias was to remain mute and unable to speak until the child, John the Baptist, was born and later circumcised the eighth day. This is what the angel Gabriel told him. “And it happened when the days of his priestly ministration were finished, he went back to his own home. Now after these days, his wife Elizabeth conceived, and hid herself five months” (Luke 1:23-24). Zacharias’ wife, Elizabeth, became pregnant shortly after June 17 when Zacharias returned home. It would be a reasonable supposition that she became pregnant

between June 18 and July 1 in the year 5 B.C. (Sivan 13-26). This would allow a two-week probable conception period.

Key #2—THE DIRECT TIME-CONNECTION BETWEEN THE CONCEPTION OF JOHN THE BAPTIST AND THE CONCEPTION AND BIRTH OF JESUS CHRIST

Luke was also inspired to record the essential chronological information which is the second key to understanding the time and season when Jesus was born! The virgin Mary miraculously became pregnant with Jesus through the power of the Holy Spirit in the sixth month of Elizabeth's pregnancy! (Luke 1:26-38.) "Now then, Elizabeth your relative, she has also conceived a son, in spite of her old age, and this is the sixth month for her who had been called barren" (Luke 1:36). The sixth month of Elizabeth's pregnancy was the month of Keslev according to the Hebrew Calendar. This corresponds to our December.

Luke gives additional details which show that Mary must have become pregnant in the last two weeks of Elizabeth's sixth month, Keslev 17-30. Mary was told that Elizabeth was already in the sixth month of her pregnancy. Mary then visited Elizabeth and stayed with her almost three months (Luke 1:39-40, 56). After Mary left, Elizabeth reached her full term of nine months, and John was born approximately between March 18-April 3 in 4 B.C. When these factors are put together, they indicate that Mary conceived in the last part of the sixth month of Elizabeth's pregnancy. This is why the calendar charts show that Mary's probable conception period coincides with the last two weeks of Elizabeth's sixth month. That two-week period was Keslev 17-30, or December 17-30.

Projecting forward nine months from Mary's probable conception, we arrive at the two-week period during which Christ was probably born. This two-week time period was Elul 24-Tishri 8, or September 16-29.

The entire sequence of events has been charted out day by day from the beginning of 5 B.C. until the time of the birth of Jesus Christ in 4 B.C. When displayed graphically in chart form, this sequence provides an accurate basis for determining the approximate period when Jesus was born. The Feast of Trumpets is the middle day of the probable two-week birth period. Other evidence in the Bible shows that the Feast of Trumpets is the feast day picturing the second coming of Jesus Christ. The Day of the Lord and the angelic trumpets in the book of Revelation clearly project this symbolism and meaning for us! Is it not reasonable that God would also use the Feast of Trumpets as the day of Jesus' birth? If so, it would be in harmony with God's Great Plan as portrayed through the Annual Holy Days.

Key #3—OTHER EVIDENCE IN THE BOOK OF LUKE

Luke has preserved other important evidence substantiating the autumn birth of Christ. The taxation and census decree by Caesar Augustus was

carried out after the Jewish method. It was Jewish custom to conduct such taxations after the fall harvest. (See Unger's Dictionary, pp. 199-200.) Furthermore, there were no guest rooms available at the inn when Joseph and Mary arrived in Bethlehem. This shows that many people were already in the Jerusalem area for the taxation and for the fall festival season. Bethlehem was a festival city because of its proximity to Jerusalem. Since there was no room at the inn, they were forced to lodge in a barn. Jesus was born there and was laid in a manger.

Luke also records that shepherds were tending their flocks in the fields at night. This was not possible in the winter because of the severe cold. There is much discussion in Bible commentaries on each of these additional points.

However, this much becomes abundantly clear from the Biblical, historical and calendrical evidence: Jesus Christ was not born in the winter or spring. *Obviously, then, Jesus could not have been born on Christmas Day. All the evidence strongly points to the two-week period around the Feast of Trumpets, 4 B.C., as the probable time of the birth of Jesus Christ.*



Winter in the Holy Land. Jerusalem after a snowstorm in January.

N I S A N								
APR		T	W	T	F	MAY		
S	M					SAB		
						1 8	1st Course Begins – Noon Sabbath	
1	2 9	3 10	4 11	5 12	6 13	7 14	8 15	1st Course Works – 2nd Course Begins Noon Sabbath
2	9 16	10 17	11 18	12 19	13 20	14 21	15 22	2nd Course Works – All Courses Begin at Passover
3	16 23	17 24	18 25	19 26	20 27	21 28	22 29	All Courses Work – 3rd Course Begins Noon Sabbath
4	23 30	24 1	25 2	26 3	27 4	28 5	29 6	3rd Course Works – 4th Course Begins Noon Sabbath
5	30 7							
I Y A R								
MAY		T	W	T	F	JUN		
S	M					SAB		
5		1 8	2 9	3 10	4 11	5 12	6 13	4th Course Works – 5th Course Begins Noon Sabbath
5	7 14	8 15	9 16	10 17	11 18	12 19	13 20	5th Course Works – 6th Course Begins Noon Sabbath
7	14 21	15 22	16 23	17 24	18 25	19 26	20 27	6th Course Works – 7th Course Begins Noon Sabbath
8	21 28	22 29	23 30	24 31	25 1	26 2	27 3	7th Course Works – 8th Course Begins Noon Sabbath
9	28 4	29 5						8th Course Works
S I V A N								
JUN		T	W	T	F	JUL		
S	M					SAB		
		1 6	2 7	3 8	4 9	5 10		8th Course Works – All Courses Begin Noon Sabbath
10	6 11	7 12	8 13	9 14	10 15	11 16	12 17	9th Course Begins Noon Sabbath Zacharias leaves at Noon
	13 18	14 19	15 20	16 21	17 22	18 23	19 24	
	20 25	21 26	22 27	23 28	24 29	25 30	26 1	Probable Two-Week Conception Period for Elizabeth
	27 2	28 3	29 4	30 5				
T A M M U Z								
JUL		T	W	T	F	AUG		
S	M					SAB		
				1 6	2 7	3 8		
	4 9	5 10	6 11	7 12	8 13	9 14	10 15	
	11 16	12 17	13 18	14 19	15 20	16 21	17 22	
	18 23	19 24	20 25	21 26	22 27	23 28	24 29	End of 1st Month of Elizabeth's Pregnancy
	25 30	26 31	27 1	28 2	29 3			

A B						
AUG						SEP
S	M	T	W	T	F	SAB
					1 4	2 5
3 6	4 7	5 8	6 9	7 10	8 11	9 12
10 13	11 14	12 15	13 16	14 17	15 18	16 19
17 20	18 21	19 22	20 23	21 24	22 25	23 26
24 27	25 28	26 29	27 30	28 31	29 1	30 2
E L U L						
SEP						OCT
S	M	T	W	T	F	SAB
1 3	2 4	3 5	4 6	5 7	6 8	7 9
8 10	9 11	10 12	11 13	12 14	13 15	14 16
15 17	16 18	17 19	18 20	19 21	20 22	21 23
22 24	23 25	24 26	25 27	26 28	27 29	28 30
29 1						
T I S H R I						
OCT						
S	M	T	W	T	F	SAB
	1 2	2 3	3 4	4 5	5 6	6 7
7 8	8 9	9 10	10 11	11 12	12 13	13 14
14 15	15 16	16 17	17 18	18 19	19 20	20 21
21 22	22 23	23 24	24 25	25 26	26 27	27 28
28 29	29 30	30 31				
H E S H V A N						
NOV						
S	M	T	W	T	F	SAB
			1 1	2 2	3 3	4 4
5 5	6 6	7 7	8 8	9 9	10 10	11 11
12 12	13 13	14 14	15 15	16 16	17 17	18 18
19 19	20 20	21 21	22 22	23 23	24 24	25 25
26 26	27 27	28 28	29 29	30 30		

K I S L E V						
DEC S	M	T	W	T	F	SAB
					1 1	2 2
3 3	4 4	5 5	6 6	7 7	8 8	9 9
10 10	11 11	12 12	13 13	14 14	15 15	16 16
17 17	18 18	19 19	20 20	21 21	22 22	23 23
24 24	25 25	26 26	27 27	28 28	29 29	30 30

The Angel Gabriel Is Sent To The Virgin Mary –
The Power of The Holy Spirit Envelops Mary And She Is
Impregnated. Then Mary Visits Elizabeth In The Sixth
Month of Elizabeth's Pregnancy.

End of 6th Month of Elizabeth's Pregnancy

T E B E T H						
DEC S	M	T	W	T	F	JAN SAB
1 31	2 1	3 2	4 3	5 4	6 5	7 6
8 7	9 8	10 9	11 10	12 11	13 12	14 13
15 14	16 15	17 16	18 17	19 18	20 19	21 20
22 21	23 22	24 23	25 24	26 25	27 26	28 27
29 28						

End of 1st Month of Mary's Pregnancy And

End of 7th Month of Elizabeth's Pregnancy

S H E B A T						
JAN S	M	T	W	T	F	FEB SAB
	1 29	2 30	3 31	4 1	5 2	6 3
7 4	8 5	9 6	10 7	11 8	12 9	13 10
14 11	15 12	16 13	17 14	18 15	19 16	20 17
21 18	22 19	23 20	24 21	25 22	26 23	27 24
28 25	29 26	30 27				

End of 2nd Month of Mary's Pregnancy And

End of 8th Month of Elizabeth's Pregnancy

A D A R						
FEB S	M	T	W	T	F	MAR SAB
			1 28	2 1	3 2	4 3
5 4	6 5	7 6	8 7	9 8	10 9	11 10
12 11	13 12	14 13	15 14	16 15	17 16	18 17
19 18	20 19	21 20	22 21	23 22	24 23	25 24
26 25	27 26	28 27	29 28			

End of 3rd Month of Mary's Pregnancy And
End of 9th Month of Elizabeth's Pregnancy
Total of 40 Weeks of Pregnancy

4BC						
N I S A N						
MAR S	M	T	W	T	F	APR SAB
				1 29	2 30	3 31
4 1	5 2	6 3	7 4	8 5	9 6	10 7
11 8	12 9	13 10	14 11	15 12	16 13	17 14
18 15	19 16	20 17	21 18	22 19	23 20	24 21
25 22	26 23	27 24	28 25	29 26	30 27	
End of 4th Month of Mary's Pregnancy						
I Y A R						
APR S	M	T	W	T	F	MAY SAB
						1 28
2 29	3 30	4 1	5 2	6 3	7 4	8 5
9 6	10 7	11 8	12 9	13 10	14 11	15 12
16 13	17 14	18 15	19 16	20 17	21 18	22 19
23 20	24 21	25 22	26 23	27 24	28 25	29 26
End of 5th Month of Mary's Pregnancy						
S I V A N						
MAY S	M	T	W	T	F	JUN SAB
1 27	2 28	3 29	4 30	5 31	6 1	7 2
8 3	9 4	10 5	11 6	12 7	13 8	14 9
15 10	16 11	17 12	18 13	19 14	20 15	21 16
22 17	23 18	24 19	25 20	26 21	27 22	28 23
29 24	30 25					
End of 6th Month of Mary's Pregnancy						
T A M M U Z						
JUN S	M	T	W	T	F	JUL SAB
		1 26	2 27	3 28	4 29	5 30
6 1	7 2	8 3	9 4	10 5	11 6	12 7
13 8	14 9	15 10	16 11	17 12	18 13	19 14
20 15	21 16	22 17	23 18	24 19	25 20	26 21
27 22	28 23	29 24				
End of 7th Month of Mary's Pregnancy						

A B						
JUL						AUG
S	M	T	W	T	F	SAB
			1	2	3	4
			25	26	27	28
5	6	7	8	9	10	11
29	30	31	1	2	3	4
12	13	14	15	16	17	18
5	6	7	8	9	10	11
19	20	21	22	23	24	25
12	13	14	15	16	17	18
26	27	28	29	30		
19	20	21	22	23		
F L U L						
AUG						SEP
S	M	T	W	T	F	SAB
					1	2
					24	25
3	4	5	6	7	8	9
26	27	28	29	30	31	1
10	11	12	13	14	15	16
2	3	4	5	6	7	8
17	18	19	20	21	22	23
9	10	11	12	13	14	15
24	25	26	27	28	29	
16	17	18	19	20	21	
T I S H R I						
SEP						OCT
S	M	T	W	T	F	SAB
						1
						22
2	3	4	5	6	7	8
23	24	25	26	27	28	29
9	10	11	12	13	14	15
30	1	2	3	4	5	6
16	17	18	19	20	21	22
7	8	9	10	11	12	13
23	24	25	26	27	28	29
14	15	16	17	18	19	20
30						
21						
H E S H V A N						
OCT						NOV
S	M	T	W	T	F	SAB
	1	2	3	4	5	6
	22	23	24	25	26	27
7	8	9	10	11	12	13
28	29	30	31	1	2	3
14	15	16	17	18	19	20
4	5	6	7	8	9	10
21	22	23	24	25	26	27
11	12	13	14	15	16	17
28	29					
18	19					

End of 7th Month of Mary's Pregnancy

End of 8th Month of Mary's Pregnancy

End of 9th Month of Mary's Pregnancy

Total Of 40 Weeks Of Pregnancy

The 1st of Tishri Is The Feast of Trumpets And Is Set In The Middle of The Two-Week Probable Birth Period. Knowing How Important The Holy Days Are to God, This Evidence Indicates Jesus Was Probably Born On The Feast of Trumpets.

Jesus Was Evidently Born Late In The Day, As That Night The Shepherds Were Told About It By The Angels.

The Probable Two-Week Period For Jesus' Presentation And Blessing At Temple. Forty Days From Birth.

PART I

FROM JESUS' PRE-EXISTENCE AS GOD TO THE FIRST PASSOVER OF HIS MINISTRY IN AD 28

1. JESUS CHRIST'S PRE-EXISTENCE AS CREATOR GOD OF ALL THINGS AND THE LORD GOD OF ISRAEL

JOHN 1

1. In the beginning^a was the Word, the Spokesman; and the Word, the Spokesman, was with God; and the Word, the Spokesman, was God.
2. He was in the beginning with God.
3. The universe and all things were created^a and came into being through his power and authority, and without him not even one thing came into existence which has been created.
4. In him was life, and the life was the Light of all men.
5. And the Light appears and shines in the darkness, but the darkness does not comprehend it or overcome it.

a Gen. 1:1

2. LUKE'S PREFACE AND DECLARATION

LUKE 1

1. Forasmuch as many others have undertaken to write up an orderly narration concerning the matters which have been completely believed among us,
2. As they had delivered them to us, and as they had been from the very beginning eyewitnesses and ministers of the Word;
3. It seemed right and proper to me also, since from the first I had been acquainted most accurately with everything, to write these things in sequence, most excellent Theophilus;
4. That you might know and understand the certainty and reality of the things about which you have been taught.

3. THE CONCEPTION OF JOHN THE BAPTIST

LUKE 1

5. In the days of Herod, the king of Judaea, there was a certain priest, Zacharias by name, of the course of Abijah:^a and his wife was from the daughters of Aaron, and her name was Elizabeth.
6. And they were both righteous and just before God, and were blamelessly walking in all the commandments and ordinances of the Lord.
7. But there had not been a child given to them, because Elizabeth was barren; and both were advanced in years.
8. And it happened that in fulfilling his priestly office before God in the order of his course of Abijah,
9. According to the custom of the priestly office, it fell by lot to him to burn incense when he entered into the temple of the Lord.
10. And all the multitude of the people were outside praying at the hour of the incense burning.
11. And an angel of the Lord appeared to him, standing at the right side of the incense altar.
12. But Zacharias, upon seeing him, was troubled, and terror seized hold of him.

13. But the angel told him, Don't be afraid, Zacharias, because your supplication and prayer has been heard, and your wife Elizabeth shall bear you a son, and you shall call his name John.
14. And he shall be a joy, exultation and gladness to you; and many shall rejoice at his birth,
15. Because he will be great before the Lord; but he shall not drink wine or strong drink in any form;^b moreover, he shall be filled with the Holy Spirit, even from his mother's womb.
16. And many of the children of Israel shall he turn back to the Lord their God.
17. And he [John] shall go out before him [Jesus] in the spirit and mighty power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the righteous, to make ready and provide a people prepared for the Lord.^c
18. But Zacharias asked the angel, By what means am I going to know this? Because I am an old man myself, and my wife is far advanced in her days.
19. And the angel, answering him, said, I am Gabriel, who stands in the presence of God. Therefore, I was sent to talk with you, and to announce this good news to you;
20. But now you shall become mute and shall not be capable of speaking, until the day in which these things shall be accomplished, because you did not believe my words, which are going to be fulfilled in their time and season.
21. And the people outside were expecting Zacharias, and they wondered why he was so long inside the temple.
22. But when he came out, he was not able to speak to them; and they realized that he had seen a vision inside the temple. For he was making signs to them, but he remained speechless and mute.
23. And it happened when the days of his priestly ministration were finished, he went back to his own home.
24. Now after these days his wife Elizabeth conceived, and hid herself five months, saying,
25. Because this is what the Lord has done for me, in the days in which he looked favourably upon me, to remove and take away my disgrace from among men.

a—1 Chron. 24:10 b—Num. 6:1-21; Judg. 13:4-5; 1 Sam. 1:11 c—Mal. 3:1; 4:5-6

4. THE PHYSICAL GENEALOGY OF JESUS CHRIST, MARY'S LINEAGE*

LUKE 3

23. Now Jesus himself was beginning to be about thirty years old, being—as was supposed—the son of Joseph, who was the son-in-law of Heli,
24. The son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph,
25. The son of Mattathias, the son of Amos, the son of Naum, the son of Esli, the son of Nagge,
26. The son of Maath, the son of Mattathias, the son of Semei, the son of Joseph, the son of Juda,
27. The son of Joanna, the son of Rhesa, the son of Zorobabel, the son of Salathiel, the son of Neri,
28. The son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,

5. THE LEGAL GENEALOGY OF JESUS CHRIST, JOSEPH'S LINEAGE*

MATTHEW 1

1. The book showing the genealogy of Jesus Christ, the son of David, the son of Abraham.
2. Abraham was the father of Isaac; and Isaac the father of Jacob; and Jacob the father of Judah and his brethren;
3. And Judah the father of Phares and Zara by Thamar; and Phares the father of Esrom; and Esrom the father of Aram;
4. Aram the father of Aminadab; and Aminadab the father of Naasson; and Naasson the father of Salmon.
5. And Salmon the father of Booz of Rachab; and Booz the father of Obed of Ruth; Obed the father of Jesse;
6. And Jesse the father of David the king; and David the king the father of Solomon of the woman who was previously the wife of Uriah;

29. The son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,
30. The son of Simeon, the son of Juda, the son of Joseph, the son of Jonan, the son of Eliakim,
31. The son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David,
32. The son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of Naasson,
33. The son of Aminadab, the son of Aram, the son of Esrom, the son of Phares, the son of Judah,
34. The son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nachor,
35. The son of Saruch, the son of Ragau, the son of Phalec, the son of Heber, the son of Sala,
36. The son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
37. The son of Mathusala, the son of Enoch, the son of Jared, the son of Maleleel, the son of Cainan,
38. The son of Enos, the son of Seth, the son of Adam, the son of God.

*I Chron. 1:1-4, 24-28; 2:1-15; 3:17;
Ruth 4:18-22

7. And Solomon the father of Roboam; and Roboam the father of Abia; and Abia the father of Asa;
8. And Asa the father of Josaphat; and Josaphat the father of Joram; and Joram the father of Ozias;
9. And Ozias the father of Joatham; and Joatham the father of Achaz; and Achaz the father of Ezekias;
10. And Ezekias the father of Manasseh; and Manasseh the father of Amon; and Amon the father of Josiah;
11. And Josiah the father of Jechoniah and his brethren, about the time of the captivity in Babylon;
12. And after the captivity in Babylon, Jechoniah the father of Salathiel; and Salathiel the father of Zorobabel;
13. And Zorobabel the father of Abiud; and Abiud the father of Eliakim, and Eliakim the father of Azor;
14. And Azor the father of Sadoc; and Sadoc the father of Achim; and Achim the father of Eliud;
15. And Eliud the father of Eleazar; and Eleazar the father of Matthan; and Matthan the father of Jacob;
16. And Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.
17. And all the generations from Abraham to David were fourteen generations; and from David until the captivity of Babylon were fourteen generations; and from the captivity of Babylon to Christ were fourteen generations.

*I Chron. 1:34; 2:1-15; 3:1-19



An-Karem, Traditional Birth Place Of John The Baptist.

*It is the general consensus of opinion among most scholars that the two apparently differing genealogies in Matthew 1 and in Luke 3 are very easily reconciled. The one given in Matthew is the legal genealogy. The one in Luke is the bloodline from the physical inheritance through Mary his mother. Therefore it should read as follows: "Now Jesus himself was beginning to be about thirty years old, being—as was supposed—the son of Joseph, who was the son-in-law of Heli. . . ."

6. THE ANGEL GABRIEL ANNOUNCES THE MIRACULOUS CONCEPTION OF JESUS CHRIST TO THE VIRGIN MARY

LUKE 1

26. Now in the sixth month of Elizabeth's pregnancy, the angel Gabriel was sent by God into a city of Galilee, called Nazareth,
 27. To a virgin betrothed to a man whose name was Joseph, who was of the house of David; and the name of the virgin was Mary
 28. And coming to her house, the angel said, Greetings, you greatly favoured and honored one! The Lord is with you: you are blessed above all women.
 29. But seeing him, she was awestruck at his words, and was wondering what kind of salutation this might be.
 30. But the angel told her, Mary, don't be afraid, because you have found favour in the sight of God!
 31. Now listen, you shall conceive in your womb and give birth to a son, and you shall call his name Jesus.^a
 32. He shall be great, and he shall be called the Son of the Highest; and the Lord God will give him the throne of David his forefather;^b
 33. And he shall reign over the house of Jacob forever, and of his kingdom there shall never be an end.^c
 34. But Mary asked the angel, How shall this possibly be, since I have not known a man?
 35. And answering, the angel told her, The Holy Spirit shall come upon you, and the power of the Highest shall envelop you; for which cause also the holy, sacred child born to you shall be called the Son of God.
 36. Now then, Elizabeth your relative, she has also conceived a son, in spite of her old age, and this is the sixth month for her who had been called barren;
 37. Because nothing shall be impossible with God.
 38. And Mary said, Behold the bondmaid of the Lord; let it happen to me according to your word. Then the angel left her.

a—Isa. 7:14 b—II Sam. 7:12-17 c—Isa. 9:6-7; Psa. 132:11; Jer. 23:5-6

7. AFTER THE HOLY CONCEPTION OF JESUS CHRIST, THE VIRGIN MARY LEAVES TO VISIT HER COUSIN ELIZABETH WHO IS SIX MONTHS PREGNANT WITH JOHN THE BAPTIST

LUKE 1

39. And in those days Mary got up and hurriedly went to the hill-country, into a city of Judah.
 40. When she entered into Zacharias' house, she greeted Elizabeth.
 41. Now it happened that as Elizabeth heard Mary's greeting, the baby in her womb leaped; and Elizabeth was filled with the Holy Spirit.
 42. Then she cried out with a loud voice and said, Blessed are you above all women, and blessed is the fruit of your womb.
 43. And how did this happen to me, that the mother of my Lord should come to me?
 44. Because as soon as the voice of your greeting reached my ears, the baby in my womb jumped in exultation;
 45. And happy is she who has believed, because there shall be a fulfillment of the things promised to her from the Lord.
 46. Then Mary said, My soul glorifies and magnifies the Lord,
 47. And my spirit exults and rejoices in God my Saviour.
 48. Because He looked down upon the humiliation of His bondmaid, therefore from this time on, all generations will count me blessed!^a
 49. Because the Almighty One has done great things to me, and holy is His Name.^b
 50. And His mercy is from generation to generation toward those who are fearing Him.^c

51. He has performed mighty works of power with His arm; He has scattered those who are haughty and proud in the thoughts of their hearts and minds.^d
 52. He has destroyed and put down rulers from thrones, and exalted the lowly.^e
 53. He has filled the hungry with good things, and the rich He has sent away empty.^f
 54. But He helped and supported His servant Israel, in order to remember mercy,^g
 55. Even according as He promised our forefathers, to Abraham and to his offspring forever!
 56. And Mary stayed with her about three months, and then returned to her own home.

a—I Sam. 1:11; Psa. 138:6 b—Psa. 99:3; 111:9 c—Ex. 20:6; Psa. 103:17

d—I Sam. 2:4; Psa. 89:10 e—Psa. 113:7; Job 5:11; 12:19; I Sam. 2:7

f—I Sam. 2:5; Psa. 107:9 g—Gen. 17:7; Isa. 41:8-9

8. THE VIRGIN MARY IS THREE MONTHS PREGNANT—AN ANGEL TELLS JOSEPH TO ACCEPT MARY AS HIS WIFE

MATTHEW 1

18. Now the conception and birth of Jesus Christ occurred this way: Mary his mother had been betrothed to Joseph. Before they came together as husband and wife, she was found to be pregnant by the means of the Holy Spirit.
 19. But her husband Joseph, being righteous and not willing to expose her publicly, proposed to put her away secretly.
 20. But as he thought on the problem, suddenly an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is in her was conceived by the means of the Holy Spirit.
 21. And she shall give birth to a son, and you shall call his name Jesus, because he shall save his people from their sins.
 22. Now this all took place, so that it might be fulfilled which was spoken of by the Lord through the prophet, saying:
 23. Behold, the virgin shall be with child, and she shall give birth to a son; and they shall call his name Emmanuel, which being interpreted is, God with us.^a
 24. When Joseph awoke from his sleep, he did as the angel of the Lord had commanded him, and took his wife to himself.
 25. But he had no intercourse with her until after she had given birth to her son, the firstborn, and called his name Jesus.

a—Isa. 7:14

9. THE BIRTH AND PROPHECIES OF JOHN THE BAPTIST

LUKE 1

57. Now Elizabeth's time was completed that she should give birth, and she gave birth to a son.
 58. And when the neighbours and her relatives heard that the Lord was magnifying His great mercy upon her, they rejoiced with her.
 59. Now it happened that on the eighth day,^a when they came to circumcise the little child, they called him after the name of his father Zacharias.
 60. But answering, his mother said, No, he shall be called John!
 61. And they said to her, There is no one among the relatives who is called by this name.
 62. And they made signs to his father, asking him what he might wish him to be called.
 63. Then, after requiring a writing tablet, he wrote, saying, His name is John. And they were all amazed.

64. Then immediately his mouth was opened and his tongue was loosed so he could speak, and he spoke, blessing God.
65. And those who lived around them were fearfully awestruck, and throughout the entire hill-country of Judaea, all of these things were being talked about.
66. And all those who had heard it kept the matter in their hearts, saying, What will this child be? And the power and hand of the Lord was with him.
67. But his father Zacharias was filled with the Holy Spirit, and he prophesied, saying,
68. Blessed be the Lord, the God of Israel, because He has looked upon His people and provided redemption for them,^b
69. And raised up a horn of salvation for us in the house of David His servant,^c
70. According as He has spoken by the mouth of His holy prophets since time began:
71. That He would give us salvation from our enemies, and from the hand of all those who hate us;^d
72. To fulfill the mercy which He promised our forefathers, and to remember His holy covenant;^e
73. Even the oath which He swore to Abraham our father to give to us,
74. And we, being saved and delivered out of the hands of our enemies, should serve Him without fear;
75. In holiness and righteousness before Him all the days of our life.
76. And you, little child, shall be called a prophet of the Highest; because you shall go before the face of the Lord to prepare His ways;^f
77. To give knowledge of salvation to His people through remission and forgiveness of their sins,
78. Through the tender mercy of our God, in which He has visited us as the shining of light from on high,
79. To shine upon those sitting in darkness and in the shadow of death, to direct our steps into the way of peace!^g
80. And the little child grew and was strengthened in spirit, but he remained in the wilderness until the day of his public appearance to Israel.

a—Gen. 17:10-14; Lev. 12:3 b—Psa. 72:18; 111:9 c—I Sam. 2:10; Psa. 18:2

d—Psa. 18:3; 106:10 e—Gen. 17:7; Lev. 26:42; Psa. 105:8

f—Mal. 3:1; Isa. 40:3 g—Isa. 8:22; 9:2

10. THE BIRTH OF JESUS CHRIST

LUKE 2

1. And it happened that in those days a decree was issued from Augustus Caesar that all the Roman Empire should be registered and taxed.
2. This registration and taxation first took place when Cyrenius was governor of Syria.
3. When everyone went to be registered, each would go to his own city of birth.
4. Then Joseph also went up from Galilee, out of the city of Nazareth, to Judaea, to a city of David which is called Bethlehem; because he belonged to the house and family of David:
5. To be registered and taxed, himself, along with Mary, who was betrothed to him as his wife. She was great with child.
6. And it occurred at this time that they were there during the days of the completion of her pregnancy, when she should deliver.
7. And she gave birth to her son, the firstborn, and wrapped him in swaddling clothes, and laid him in the manger; because there was not any room for them in the inn.
8. Now there were shepherds in the same country, lodging in the fields, while keeping watch over their flock during the night.
9. Then suddenly an angel of the Lord stood by them, and the glory of the Lord shined all around them: and they were terrified, and trembled with great fear.
10. And the angel told them, Do not be afraid: because I am announcing good news of great joy to you, which shall be to all the people.

11. Because today a Saviour, who is Christ the Lord, was born to you in the city of David,
12. And this shall be a sign for you: you shall find a baby wrapped in swaddling clothes, lying in the manger.
13. Then suddenly there was with the angel a multitude of the heavenly angels, praising God and proclaiming,
14. Glory to God in the highest, and peace on earth among men who have godly desires.
15. Then as the angels disappeared out of sight into heaven, the shepherds said to one another, Let us go even as far as Bethlehem, and see this event that has occurred, which the Lord has made known to us.
16. And hurriedly they came, and found both Mary and Joseph, and the baby who was lying in the manger.
17. Now after seeing this, they spread the news abroad about the message which had been told to them concerning this little child.
18. And everyone who heard it was astounded at the things which the shepherds told them.
19. But Mary kept all these matters to herself, pondering them in her mind.
20. Then the shepherds returned, glorifying and praising God for all the things which they had heard and seen, as it was told to them.

11. JESUS' CIRCUMCISION AND PRESENTATION AT THE TEMPLE

LUKE 2

21. And when eight days for the circumcising of the child were completed,^a his name was called Jesus, which he was called by the angel before he was conceived in the womb.
22. Now when the days for her purification according to the law of Moses were completed, they brought him to Jerusalem to present him to the Lord;
23. In accordance with what has been written in the law of the Lord, that every firstborn male opening a womb shall be called holy and consecrated to the Lord;^b
24. And to offer a sacrifice according to that which had been commanded in the law of the Lord, a pair of turtledoves, or two young pigeons.

1—Gen. 17:12; Lev. 12:3 b—Ex. 13:2

12. THE BLESSING AND PROPHECY OF SIMEON

LUKE 2

25. Now then, there was a man in Jerusalem whose name was Simeon; and this man was upright and devoted, waiting for the consolation of Israel: and the Holy Spirit was upon him.
26. Because it had been divinely revealed by the Holy Spirit, that he would not die before he should see the Christ of the Lord.
27. And he was led by the Holy Spirit into the temple; and when the parents brought in the little child Jesus, that they might do on his behalf according to what had become customary as commanded by the law,
28. Then Simeon took the child up into his arms, and blessed God, and said,
29. Now let your bondservant, O Master, go in peace, according to your promise,
30. For my own eyes have seen your salvation,^a

31. Which you have provided and prepared before the presence of all peoples;
32. A light for revelation to the Gentiles, and the glory of thy people Israel.^b
33. Now Joseph and Jesus' mother wondered about the things which were spoken concerning him.
34. Then Simeon blessed them, and said to Mary, his mother, Listen, this child is destined for the downfall and rising up of many in Israel, and for a sign which will be constantly spoken against and disputed,
35. (As for you also, a sword shall pierce through your own soul,) so that the reasonings and imaginations of many hearts may be revealed.

a—Isa. 52:10 b—Isa. 42:6; 49:6

13. THE BLESSING OF ANNA

LUKE 2

36. And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher. She was very well advanced in age, having lived from her virginity seven years with a husband.
37. And she had been a widow about eighty-four years. She did not depart from the temple, but was serving night and day with fastings and supplications.
38. Now she was coming in, at the same hour, to give praise to the Lord; and she spoke concerning him to all those who were waiting for redemption in Jerusalem.

14. THE VISIT OF THE WISE MEN FROM THE EAST

MATTHEW 2

1. Now Jesus was born in Bethlehem of Judaea in the days when Herod was king. At this time wise men from the east arrived at Jerusalem,
2. Saying, Where is he that has been born King of the Jews? Because we have seen his star in the east,^a and we have come to do homage to him.
3. When Herod the king had heard this, he was greatly disturbed, and all Jerusalem with him.
4. And after he had assembled together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
5. And they told him, In Bethlehem of Judaea; because this is what has been written by the prophet:
6. And you Bethlehem, land of Judah, you are in no way least among the governors of Judah; because out of you shall come a ruler, and he shall rule my people Israel.^b
7. Then Herod secretly summoned the wise men and inquired of them the exact time of the star's appearing.
8. He then sent them to Bethlehem, saying, Go, and diligently inquire about the little child; and when you have found him, bring word back to me, that I may also come and do homage to him.
9. And after hearing the king, they left. Then suddenly the star which they had seen in the east appeared, and went in front of them, until it came and stood over the house where the little child was.
10. And when they saw the star, they rejoiced exceedingly with great joy.

a--Num. 24:17 b—Mic. 5:2

15. AFTER OFFERING GIFTS TO JESUS, THE WISE MEN RETURN A DIFFERENT WAY

MATTHEW 2

11. And when they came into the house, they found the little child with Mary his mother, and bowed down and worshipped him. And when they had opened their treasures, they offered gifts to him: gold, and frankincense, and myrrh.

12. But being instructed of God in a dream not to return to Herod, they left by another route into their own country.

16. THE ESCAPE INTO EGYPT

MATTHEW 2

13. And after they had gone, suddenly an angel of the Lord appeared to Joseph in a dream and said, Get up, and take the little child and his mother with you, and escape into Egypt, and remain there until I shall tell you; because Herod is ready to seek out the little child to destroy him.

14. And after getting up, he took the little child and his mother with him, and departed by night into Egypt,

15. And remained there until the death of Herod, so that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt have I called my son.^a

a—Hos. 11:1

17. THE SLAUGHTER OF CHILDREN BY HEROD

MATTHEW 2

16. Then Herod, when he saw that he was mocked by the wise men, raged furiously; and he issued orders to put to death all the boys that were in Bethlehem and in all its borders, from two years old and under, according to the time which he had precisely inquired from the wise men.

17. Then was fulfilled that which was spoken of by Jeremiah the prophet, saying,

18. A voice in Rama was heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not!^a

a—Jer. 31:15

18. JOSEPH AND FAMILY LEAVE EGYPT AND RETURN TO NAZARETH

MATTHEW 2

19. But when Herod had died, an angel of the Lord appeared in a dream to Joseph in Egypt;

20. Saying, Get up, and take the little child and his mother with you, and go into the land of Israel; because those who were seeking the life of the little child have died.

21. So he arose, and took the little child and his mother with him, and came into the land of Israel.

22. But after hearing that Archelaus ruled over Judaea instead of his father Herod, he was afraid to go there; but being instructed of God in a dream, he went on ahead into the district of Galilee.

23. And he came and lived in a city called Nazareth, in order to fulfill what was spoken by the prophets, that he shall be called a Nazarene.



Nazareth today

LUKE 2

39. And when they had completed everything in accordance to the law of the Lord, they returned to Galilee to their own city, Nazareth.

19. THE CHILDHOOD AND GROWTH OF JESUS CHRIST

LUKE 2

40. And the little child grew and became strong in spirit, being filled with wisdom: and God's divine spiritual blessing and grace was upon him.
41. And every year his parents went to Jerusalem at the feast of the Passover.^a
42. Now when he was twelve years old, they went up to Jerusalem, according to the command of the feast;
43. And when they had finished observing the feast days, as they returned, the child Jesus remained behind; and Joseph and his mother did not know it.
44. But assuming he was somewhere in the caravan, they traveled a day's journey. Then they searched for him among the relatives and among the acquaintances.
45. And when they did not find him, they returned to Jerusalem, inquiring and seeking for him.
46. Then after three days they found him in the temple, sitting among the teachers, both listening to them and questioning them.
47. And all those who heard him were amazed at his comprehension, his understanding and his answers.
48. But seeing him there, they were astonished, and his mother asked him, Child, why have you done this to us? See now, your father and I were distressed while we were looking for you.
49. And he said to them, Why is it that you were searching for me? Didn't you know that it was necessary for me to be doing my Father's business and affairs?
50. But they did not understand the meaning of the words which he spoke to them.
51. Then he went with them and came down to Nazareth, and he was in subjection to them. But his mother kept all these things in her heart.
52. And Jesus constantly increased and grew in wisdom and stature, and in favour with God and men.

a--Ex. 12:3-14; 23:14-17; Deut. 16:1-8

20. THE MINISTRY OF JOHN THE BAPTIST AS A MESSENGER TO PREPARE THE WAY FOR JESUS

JOHN 1

6. There was a man sent by God, whose name was John.
7. He came for a witness and testimony, that he might bear witness concerning the Light, that through him all might believe.
8. He was not the Light, but he came so that he might bear witness concerning the Light.
9. The true Light was that Light which truly enlightens every man.
10. He was in the world, and the world was created and came into being through him, but the world did not know or understand him.

LUKE 3

1. Now, in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate was governor of Judaea, and Herod was tetrarch of Galilee, and Philip his brother was tetrarch of Ituraea and of the region of Trachonitis, and Lysanias was tetrarch of Abilene.*
2. And during the high-priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.

MATTHEW 3

1. Now in those days John the Baptist came preaching in the wilderness of Judaea,
2. Saying, Repent, for the kingdom of heaven is drawing near.
3. Because this is he who was spoken of by Isaiah the prophet, saying, The voice of one crying in the wilderness, Prepare the way of the Lord, make straight his paths.^a
4. And John himself had his clothing of camel hair, and a girdle of leather about his loins; and his food was locusts and wild honey.

MARK 1

1. The beginning of the gospel of Jesus Christ, the Son of God;
2. As it has been written in the prophets, Listen, I am sending my messenger before your face, who shall prepare the way before you;
3. The voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight!^a

JOHN 1

11. He came to his own, but his own did not receive him.

12. But as many as received him, he gave to them the power, capacity and privilege to become the children of God, to those who have complete trust and faith in his name,

13. Who were begotten and regenerated, not by blood, nor by the will of the flesh, nor by the will of man, but by the will of God.

14. And the Word, the Spokesman, became flesh, and he lived among us, and we saw and experienced his glory, the glory as of the only begotten by the Father, full of grace and truth.

15. John testified concerning him, and emphatically said, This is he of whom I said, he who comes after me has precedence over me, because he existed before me.

16. And out of his fullness we have also all received, grace upon grace.

17. For the law was given through Moses, but grace and truth came through Jesus Christ.

18. No one has ever seen God at any time. The only begotten Son, who is in the bosom of the Father, he has declared and revealed him.

LUKE 3

3. And he went into all the country, from one end of the Jordan River and valley to the other, preaching the baptism of repentance for the remission of sins.

4. According as it has been written in the book of the message of Isaiah the prophet, saying, The voice of one crying in the wilderness, Prepare the way of the Lord, make straight his paths.

5. Every valley and ravine shall be filled up, and every mountain and hill shall be made low, and the crooked places shall become a straight path, and the rough ways shall become smooth.

6. And all flesh shall see the salvation of God.^a

a—Isa. 40:3-5



The Jordan River East of Bethel

*The fifteenth year of Tiberius Caesar has been calculated by scholars in several different ways. The Romans reckoned their years from Jan. 1-Dec. 31. The exact method of reckoning Luke uses is not clearly indicated from the context. But throughout his account Luke uses the Jewish method of recording time and events. It would be consistent for him to use the Jewish method of reckoning in this case, using a Spring to Spring calculation. It was Biblical for the priests to begin their priesthood at the beginning of their thirtieth year. This is found in Numbers 4:3,23,30,35, and 39. It is a historical fact that the priesthood under Moses began to function in the first month of the second year out of Egypt, when the tabernacle was set up (Ex. 40:17). This would be the only method of reckoning used by priests.

Since John the Baptist was the son of a priest, he would have begun his ministry when he became thirty years of age. That means he would have had to begin his ministry no later than the time of the Passover in A.D. 27. This would give him at least a six-month ministry preparing the way for the Lord. Then he would have continued until just before the Feast of Pentecost in A.D. 28, being then cast into prison.

21. JOHN'S RECORD—HE WAS NOT THE CHRIST

JOHN 1

19. And this is the witness and testimony of John, when the Jews sent priests and Levites from Jerusalem, that they might ask him, Who are you?
20. Then he confessed, and did not deny it, but declared, I am not the Christ.
21. And so they asked him, Who and what are you then? Are you Elijah? And he replied, I am not. Are you the prophet? And he answered, No.
22. Therefore they asked him, Who are you, in order that we may give an answer to those who have sent us? What do you say about yourself?
23. He said, I am a voice crying out in the wilderness, Make straight the way of the Lord, as Isaiah the prophet said!^a
24. Now those who had been sent were of the Pharisees.
25. And they asked him, Why then are you baptizing, if you are not the Christ, nor Elijah, nor that prophet?
26. John answered them, saying, I baptize with water; but among you stands one whom you don't even know.
27. It is he who is coming after me, who actually has precedence over me, the thong of whose sandal I am not even worthy or deserving that I should loose.

a—Isa. 40:3

22. JOHN'S BAPTISM TO REPENTANCE, AND WARNING TO THOSE WHO WANTED BAPTISM WITHOUT REPENTANCE

MATTHEW 3

5. Then those of Jerusalem and all Judaea, and all the country around the Jordan River and Valley, came to him,
6. And were then baptized in the Jordan by him, acknowledging and confessing their sins.
7. But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, You offspring and children of vipers, who has forewarned you to escape from the coming wrath?
8. Therefore produce evidence worthy of repentance, proving a change of attitude and life.
9. And don't think to boast within yourselves, We have Abraham for our father: because I tell you that God is able from these stones to raise up children to Abraham.

MARK 1

4. John came baptizing in the wilderness, preaching and proclaiming the baptism of repentance for the forgiveness of sins.
5. And all of the country of Judaea, and they of Jerusalem, went out to him and were all baptized in the River Jordan by him, confessing and acknowledging their sins.
6. And John was clothed with camel's hair, and had a girth of leather about his loins; and he ate locusts and wild honey.
7. And he preached, saying, He who is coming after me is mightier than I, the thong of whose sandals I am not fit to stoop down to untie.
8. I indeed have baptized you with water, but he will baptize you with the Holy Spirit.

LUKE 3

7. Therefore he said to the multitudes that were coming out to be baptized by him, Offspring of vipers! Who forewarned you to flee and escape from the coming wrath?
8. Therefore produce evidence proving real repentance, and do not begin to justify yourselves by saying, We have Abraham for our father: because I tell you that from these stones God is capable of raising up children to Abraham.
9. But now the ax is already applied to the root of the trees. Every tree therefore not producing good fruit is chopped down, and is thrown into the fire.
10. And the multitudes asked him, saying, What then should we do?

MATTHEW 3

10. But already the ax is laid to the roots of the trees. Every tree therefore that is not producing good fruit is chopped down and thrown into the fire.

11. I truly baptize you with water to repentance; but he who is coming after me is mightier than I, whose sandals I am not even worthy to carry about. And he will baptize you with the Holy Spirit, and with fire;
12. Whose separating fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into the granary; but the chaff he will burn up with unquenchable fire.



The "Nahr Et Leddan" One Of Four Sources Of Jordan



Jordan River

LUKE 3

11. And answering he told them, He who has two coats, let him freely give to him who has none; and he who has food, let him do the same thing.

12. Then the tax collectors also came to be baptized, and they asked him, Teacher, what shall we do?

13. And he answered them, Collect nothing more than that which has been appointed to you.

14. And also those who were soldiers asked him, saying, And what shall we do? Then he told them, Do not intimidate or do violence to anyone, neither falsely accuse anyone, but be satisfied with your wages.

15. But as the people were waiting in anticipation, and all were reasoning in their minds concerning John, whether or not he might be the Christ,

16. John answered all of them, saying, Truly I baptize you with water, but the one who is coming is mightier than I, the thong of whose sandal I am not fit to untie; he will baptize you with the Holy Spirit, and with fire;

17. Whose separating fan is in his hand, and he will completely purge his floor, and will gather the wheat into his granary; but the chaff he will burn up with unquenchable fire.

18. And in many other things he was exhorting and proclaiming the good news to the people.

23. CHRIST'S BAPTISM AT 30 YEARS OF AGE BY JOHN THE BAPTIST WHO WAS BAPTIZING IN THE JORDAN RIVER AT BETHABARA NEAR THE SEA OF GALILEE IN THE JORDAN RIVER

MATTHEW 3

13. Then Jesus came from Galilee to the Jordan to John, to be baptized by him.

14. But John was constraining him, saying, I have need to be baptized of you, and why are you coming to me?

15. But Jesus answered him, and said to him, Permit it now, because it is fitting and proper for us to fulfill all righteousness. Then he permitted him.

16. And after Jesus had been baptized, immediately he came up out of the water: then suddenly the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him:

17. And then a voice came out of heaven, saying, This is my Son the beloved, in whom I have found delight, and whom I have sanctified.^a

MARK 1

9. And it happened in those days that Jesus came from Nazareth of Galilee, and was baptized by John, in the Jordan River.

10. And suddenly, as Jesus was coming up out of the water, John saw the heavens roll back and open, and the Spirit descending upon him as a dove.

11. And a voice came out of heaven, saying, You are my Son, the beloved, in whom I have found delight, and whom I have sanctified.^a

LUKE 3

21. Now it happened that when all the people had been baptized, and Jesus also had been baptized, as he was praying, the heavens were opened.

22. And the Holy Spirit descended in a bodily form as a dove upon him; then a voice came out of heaven, saying, You are my Son, the beloved; in you I have found delight!^a

23. And Jesus himself began to be about thirty years of age. . . .

JOHN 1

28. These things took place in Bethabara across the Jordan, a place where John was baptizing.

29. The next day John saw Jesus coming to him, and he said, Look, the Lamb of God, who takes away the sin of the world!

30. This is he, about whom I said, After me comes a man who has precedence over me, because he existed before me.

31. And I did not know him; but that he might appear and show himself to Israel, therefore I came baptizing with water.

32. And John gave this witness, saying, I have seen the Spirit descending as a dove out of heaven, and it remained upon him.

33. However, I did not know him; but he who sent me to baptize with water, he told me, The one upon whom you shall see the Spirit descending, and remaining on him, this is the one who baptizes with the Holy Spirit.

34. Now then, I have seen this happen, and have testified that this one is the Son of God!

^a Psa. 2:7; Isa. 42:1



Headwaters of Jordan

24. JOHN THE BAPTIST SHOWS JESUS TO ANDREW AND PETER

JOHN 1

35. The next day John was standing with two of his own disciples.
36. And looking at Jesus walking, he said, Look, the Lamb of God!^a
37. When those two disciples heard him speaking, they followed Jesus.
38. But when Jesus turned around and saw them following, he asked them, Whom do you want? And they said to him, Rabbi (which is, being interpreted, Teacher or Master), where are you lodging?
39. He told them, Come and see for yourselves. They went, and saw where he lodged, and stayed with him the rest of that day. Now it was about the tenth hour.
40. One of the two who heard this from John was Andrew, the brother of Simon Peter, and he followed him.
41. But first he went to get his own brother, Simon, and told him, We have found the Messiah, which is, being interpreted, the Christ!
42. And he led him to Jesus. And looking at him, Jesus said, You are Simon, the son of Jonas; you shall be renamed Cephas, which is interpreted, A stone.

a—Isa. 53:7, 11; Ex. 12:3

25. PHILIP AND NATHANAEL FIND JESUS CHRIST

JOHN 1

43. In the morning Jesus determined to go into Galilee, where he found Philip, and said to him, Follow me!
44. Now Philip was from Bethsaida, the same city as Andrew and Peter.
45. Philip found Nathanael, and told him, We have found him of whom Moses wrote in the Law, and of whom the prophets wrote: Jesus, the son of Joseph, who is from Nazareth.
46. But Nathanael answered him, Can any good thing come out of Nazareth? Philip said to him, Come and see for yourself!
47. When Jesus saw Nathanael coming toward him, he said this about him, Look, this truly is an Israelite who is not deceitful.
48. Nathanael asked him, From where do you know me? Jesus answered and said to him, I saw you before Philip called you, when you were under the fig tree.
49. Nathanael answered and said to him, Rabbi, you are the Son of God, you are the King of Israel!^a
50. Jesus answered and said to him, Because I said to you, I saw you under the fig tree, do you really believe? Greater things than these you shall see!
51. And he said to him, Truly, truly, I tell you, the day will come, when you shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

a—Psa. 2:6

26. JESUS CHRIST'S FIRST RECORDED MIRACLE: TURNING WATER INTO WINE

JOHN 2

1. On the third day a wedding took place in Cana of Galilee, and Jesus' mother was there.
2. And Jesus and his disciples were also invited to the wedding.
3. But seeing there was not sufficient wine, Jesus' mother said to him, They don't have any wine.

JOHN 2

4. Jesus said to her, What is that to me and you, woman? My hour and time has not yet arrived.
5. His mother said to the servants, Whatever he may tell you, do it.
6. And there were six water vessels of stone standing in place, according to the purification customs of the Jews, each one having a capacity of twenty to thirty gallons.
7. Jesus said to them, Fill the water vessels with water. And they filled them up to the brim.
8. Then he told them, Draw some out now and take it to the feast master. So they took it.
9. But when the feast master tasted the water that had become wine, he did not know from where it had come (but the servants who had drawn the water knew); then the feast master called the bridegroom,
10. And said to him, Every man serves the best wine first; and then the inferior wine, when men have already freely drunk: but you have kept the best wine until now!
11. This was the beginning of the miracles which Jesus did in Cana of Galilee, and manifested his glory; and his disciples believed on him.
12. After this he went down to Capernaum, he, and his mother, and his brothers, and his disciples, and remained there a few days.



Firkins of Water--Jewish Water Containers Excavated in Israel

TEMPTATION OF JESUS CHRIST BY SATAN

The exact day of this temptation within the time sequence is not precisely known. But we can arrive at a fairly accurate approximation by putting the gospel accounts together.

If one would take the account in Mark separately, as translated in the King James Version, it would appear from Mark 1:12 that after His baptism Jesus instantly was led into the wilderness for the temptation. However, a further examination of the Greek reveals that the word translated "immediately" is *euthus*.

This word can mean "immediately, by and by, anon, straightway, soon, shortly afterwards, forthwith, and directly."

In Matthew 13:21 this same word is translated "by and by," which shows a broader application. When the broader sense of the word *euthus* is used, Mark 1:12 then correlates without any apparent contradiction. Consequently, it should be more properly translated, "And shortly afterwards"

In fact, if one would just analyze Mark's account, it is very easy to see that, especially in the first chapter, he wrote in the very briefest summary form. He omitted many details which were filled in by the other writers.

The second chapter of John relates that on the third day after His baptism, Jesus and His disciples were in Cana of Galilee at a wedding feast (John 2:1-2). During the celebration they ran out of wine, and Jesus' mother came and asked Him to provide the wine for them, but He said, "What is that to you and me, woman? My hour and time has not yet arrived" (John 2:4). This is certainly an indication that on the third day after His baptism He was not yet ready to start His public ministry. Why would that be? The answer seems obvious: He had not yet had His confrontation with Satan the devil. But He went ahead and performed the miracle, and changed the water into wine. After the wedding feast He went down to Capernaum, and stayed there a few days (John 2:12).

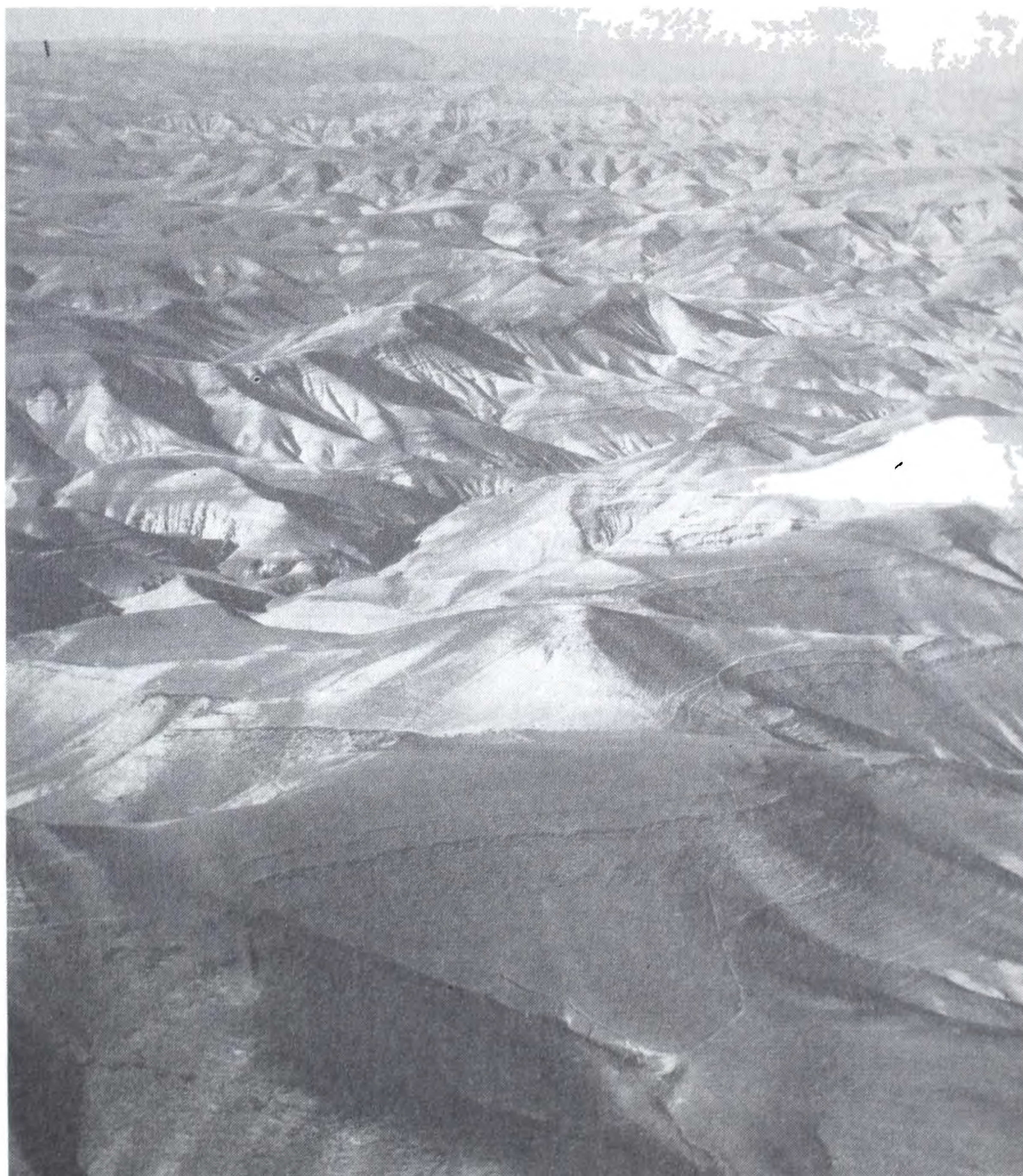
But when Jesus came to Jerusalem for the first Passover, He came with power, authority and zeal! This is certainly drastically different from the previous occasion, when He was asked by His mother to provide the wine. At that time He had said that His hour and time had not yet arrived. But when He came to the temple, He came in an authoritative stature and attitude, and drove out the money changers and the animals (John 2:13-17). It was as if He now had the final stamp of approval from God the Father. Something obviously happened between the time He left Capernaum and His arrival at Jerusalem. The only thing that could have changed the attitude and approach of Jesus would have been his victory over Satan in the temptation.

Jesus left Capernaum shortly after His baptism, and went into the wilderness to be tempted for a period of forty days and nights. Then after He had recovered His physical strength, He went directly to Jerusalem and presented Himself to God at the temple to begin His public ministry. He started at the temple by cleansing it. A prophecy in Malachi 3:1 shows that the Messiah would come suddenly to the temple!

"Behold, I will send My messenger, and he shall prepare the way before Me [This was John the Baptist, who prepared the way for Jesus Christ]: and the Lord, whom you seek, shall suddenly come to His temple, even the Messenger of the covenant [Jesus Christ, the Messiah, came bringing the New

Covenant], whom you delight in: behold, He shall come, saith the Lord of hosts" (Mal. 3:1).

When arranged in this order, all the events fit together harmoniously. Now if a particular incident reconstructed in this book did actually occur in a different time order, it is nevertheless evident that these events took place before Jesus completed the first six months of his ministry. This explanation has been presented because it is the most logical and consistent, and correlates the events without any apparent contradictions.



The Wilderness of Judea

27. JESUS CHRIST IS TEMPTED FOR FORTY DAYS AND NIGHTS BY SATAN THE DEVIL

MATTHEW 4

1. Then Jesus was led up into the wilderness by the Spirit, to be tempted by the devil,
 2. And after he had fasted forty days and forty nights, he was starving.
 3. Then the Tempter came to him, and said, If you are the Son of God, give the command that these stones may become loaves of bread.
 4. But answering he said to him, It has been written, Man shall not live by bread alone, but by every word that goes out through the mouth of God.^a
 5. Then the devil took him to the holy city, and set him on the edge of the temple.
 6. And he said to him, If you are the Son of God, throw yourself down: because it is written, He shall give charge to his angels concerning you, and in their hands they shall carry you, so that you won't even strike your foot against a stone.^b
 7. Jesus told him, Again it has been written, You shall not tempt the Lord your God.^d
 8. Next the devil took him to an exceeding high mountain, and displayed to him all the kingdoms of the world, and their power and glory:
 9. And said to him, All these will I give you, if you will prostrate yourself at my feet and worship me.
 10. Then Jesus said to him, You get away, Satan: because it has been written, You shall worship the Lord your God, and Him alone shall you serve.^c
 11. Then the devil left him and angels came and ministered to him.

MARK 1

12. Then shortly afterwards, the Spirit drove him out into the wilderness.
 13. And he was there in the wilderness forty days, being tempted by Satan, and was with the wild animals; and the angels ministered to him.



"Command These Stones"



"... To Become Food"
American Stock Photo



Pinnacle of Tower of David

LUKE 4

1. Then Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness,
 2. Where he was being tempted forty days by the devil. And he ate nothing in those days; and when they were finished, he was completely famished.
 3. And the devil said to him, If you are the Son of God, command this stone that it become bread.
 4. But Jesus answered him, saying, It has been written, that man shall not live by bread alone, but by every word of God.^a
 5. And the devil took him up into a high mountain, and displayed before him all the kingdoms of the civilized world in a moment of time.
 6. And the devil said to him, I will give to you all this power and authority, and all their glory, because it has been delivered to me; and I give it to whomever I wish.
 7. Therefore if you will prostrate yourself before me and worship me, all these things shall be yours.
 8. But answering him, Jesus said, Get you behind me, Satan! Because it has been written, You shall worship the Lord your God, and Him only shall you serve.^c
 9. Next he took him to Jerusalem, and set him upon the edge of the temple, and said to him, If you are the Son of God, throw yourself down from here:
 10. Because it has been written, that he will give command to his angels concerning you, to keep you:



Dead Sea.

a—Deut. 8:3 b—Psa. 91:11-12 c—Deut. 6:13; 10:20 d—Deut. 6:16

LUKE 4

11. And they shall carry you in their hands, to keep you from striking even your foot against a stone.^b

12. Then answering, Jesus said to him, It has been said, You shall not tempt the Lord your God.^d

13. And when the devil had finished every temptation, he left him for a time.



Temple Mount and Dome of the Rock with the Mosque of Omar.

FROM PASSEOVER AD 28 TO PASSEOVER AD 29

28. AFTER THE TEMPTATION, JESUS FIRST SHOWS HIMSELF AT THE TEMPLE IN POWER AND ZEAL— THIS IS FIRST PASSEOVER AND FEAST OF UNLEAVENED BREAD DURING CHRIST'S MINISTRY

JOHN 2

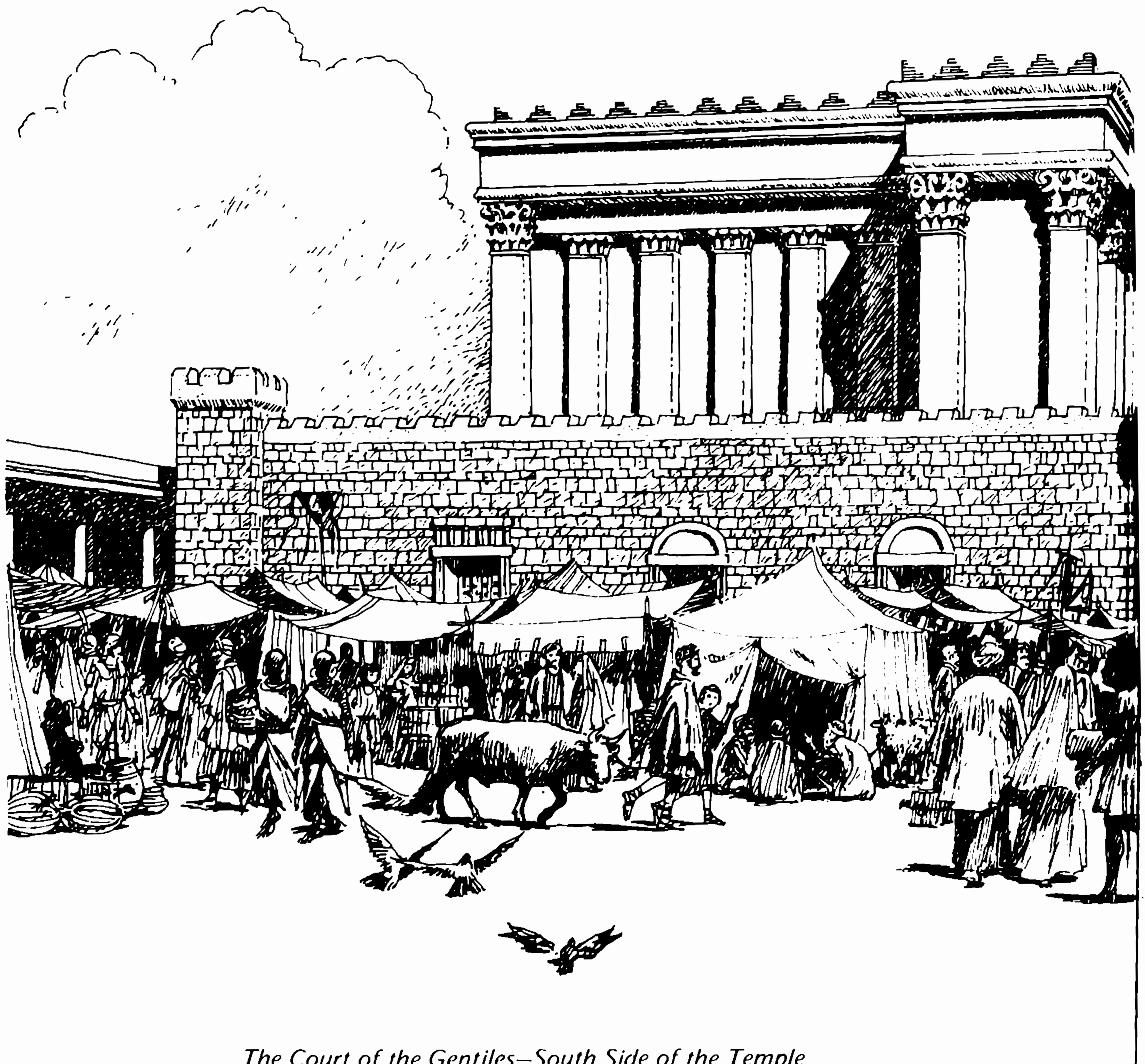
13. Now the Jews' Passover was near, and Jesus went up to Jerusalem.
14. And he found in the temple those who were selling oxen and sheep and doves, and the money-exchangers stationed around.
15. Then, after making a scourge of cords, he drove out every one of them from the temple, including the sheep and the oxen; he poured out the coins and threw over the tables of the money-exchangers.
16. And he said to those who were selling the doves, Take these things out of here! Do not make the house of My Father a house of merchandise!
17. Then his disciples remembered that it had been written: The zeal of your house has devoured me.^a
18. Therefore the Jews asked him, What signs are you going to show us, to justify those things which you have just done?
19. Jesus answered and said to them, Destroy this temple, and I will raise it up in three days.
20. Therefore the Jews replied, It took forty-six years to construct this temple, and you will raise it up in three days?
21. But he spoke concerning the temple of his body.
22. (Therefore, when he was resurrected from the dead, his disciples remembered that he had said this to them, and they believed the scripture and the message which Jesus had spoken.)
23. But when he was in Jerusalem at the Passover, and at the Feast [of Unleavened Bread] many believed on his name, observing the miracles which he was doing.
24. But Jesus did not trust or commit himself to them, because he completely understood all men,
25. And it was not necessary that anyone should testify about mankind, because he thoroughly understood what motivates every person.

a—Psa. 69:9

29. NICODEMUS COMES TO JESUS AT NIGHT. THE PHARISEES KNEW JESUS CAME FROM GOD

JOHN 3

1. There was a man of the Pharisees, whose name was Nicodemus, a ruler of the Jews.
2. He came to Jesus at night and said to him, Rabbi, we realize and can tell you are a teacher who has come from God, because no one is capable of doing these miracles which you are doing, unless God be with him.
3. Jesus answered and said to him, Truly, truly, I say to you, except a man be born again, he cannot see the kingdom of God!
4. Nicodemus asked him, How can it be possible for a man to be born when he is old? Is he able to enter a second time into the womb of his mother, and be born?
5. Jesus answered, Truly, truly, I tell you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God!



The Court of the Gentiles—South Side of the Temple



JOHN 3

6. That which has been born of the flesh is flesh; but that which has been born of the Spirit is spirit.
7. Do not be amazed and wonder, because I am telling you that it is absolutely necessary for you to be born again.
8. The wind blows where it pleases, and you can hear its sound, but you do not know from where it is coming, nor where it is going. So also is everyone who has been born of the Spirit.
9. Nicodemus answered and asked him, How can these things possibly be?
10. Jesus answered and asked him, Are you a teacher and master in Israel, and you do not know or understand these things?
11. Truly, truly, I tell you, we speak what we know and are sure of, and what we have seen we are testifying of; but our witness and testimony you will not accept!
12. If I tell you earthly things and you do not believe, how will you believe if I should tell you heavenly things?
13. (And no one has ever gone up into heaven, except he who came down out of heaven, the Son of man who is in heaven.)

30. A PROPHECY OF HIS OWN DEATH AND CRUCIFIXION

14. And even as Moses lifted up the serpent in the wilderness, in the same way it is ordained and necessary for the Son of man to be lifted up:^a
15. So that everyone who believes in him may not perish, but may have eternal life.

a—Num. 21:8-9

**31. GOD GAVE HIS ONLY BEGOTTEN SON TO
SAVE THE WORLD**

16. Because God so loved the world that he gave his Son, the only begotten, so that everyone who believes in him may not perish, but may have eternal life!
17. Now then God did not send his Son into the world that he might condemn the world, but that the world might be saved through him.
18. Anyone who believes in him is not condemned, but anyone who does not believe has been condemned already, because he has not believed in the name of the only begotten Son of God.
19. And this is the judgment and condemnation, that the light has come into the world, but men love the darkness rather than the light, for their works are evil.
20. Because everyone who is doing and practicing evil detests and hates the light, and will not come to the light, so that his works will not be exposed;
21. But anyone who is doing and practicing the truth comes to the light, so that it may be obvious that his works have been accomplished in and through God!

32. JESUS BEGINS BAPTIZING

22. Afterwards Jesus and his disciples came into the land of Judaea; and he remained there with them, and was baptizing.

33. JOHN IS STILL BAPTIZING AT SAME TIME

JOHN 3

23. But John was also baptizing in Aenon, near Salim, because there was an abundance of water; and they were coming and being baptized.

34. JOHN NOT YET PUT IN PRISON

24. Because John was not yet cast into prison.

35. JOHN THE BAPTIST'S MINISTRY TO DECREASE AND JESUS' MINISTRY TO INCREASE—JOHN EXPLAINS WHO AND WHAT HE IS AND WHO AND WHAT CHRIST IS

25. Then a dispute developed between the disciples of John and some Jews concerning purification.

26. So they came to John and said to him, Rabbi, he who was with you beyond the Jordan River, about whom you have testified, now he is baptizing and everyone is going to him.

27. John answered and said, No one is able to receive anything unless it has been given to him from heaven.

28. You yourselves can verify and testify to me that I said, I am not the Christ, but that I am sent before him!

29. He who has the bride is the bridegroom; but the friend of the bridegroom who is standing and listening to him, rejoices with happiness, because of the voice of the bridegroom: therefore my joy and happiness is complete.

30. It is ordained and necessary for him to increase, but for me to decrease.

31. He who comes from above is high above all. He who is from the earth is earthy, and speaks of the earth. He who comes from heaven is high above all.

32. And he testifies about what he has seen and heard, but no one receives or accepts his testimony.

33. Anyone who has received and accepted his testimony has personally verified and proved that God is true!

34. Because he whom God has sent speaks the words and message of God; because God has not given him the Spirit by measure, in a limited portion.

36. MUST BELIEVE AND HAVE COMPLETE TRUST AND FAITH IN JESUS CHRIST

35. The Father loves the Son, and the universe and all things have been committed into his hand.

36. Anyone who has complete trust in the Son has eternal life. But anyone who will not obey and be subject to the Son shall never see eternal life; rather the indignation and wrath of God remains on him!

37. JESUS CHRIST'S DISCIPLES DO THE BAPTIZING

JOHN 4

1. Therefore, when the Lord realized that the Pharisees had heard that Jesus was making and baptizing more disciples than John

2. (Although, in fact, Jesus himself was not baptizing, but his disciples were),

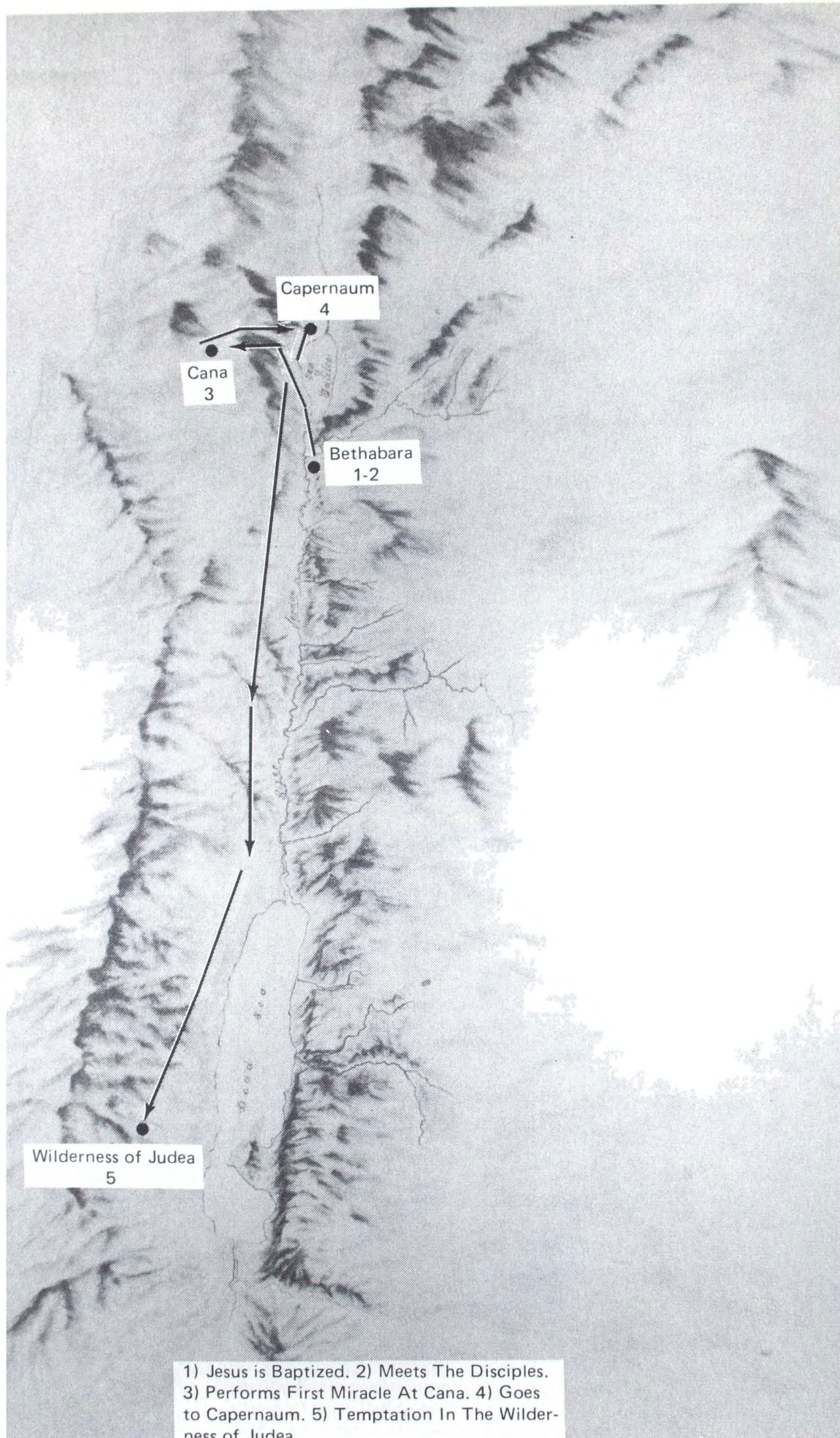
3. Then he left Judaea, and went again into Galilee.

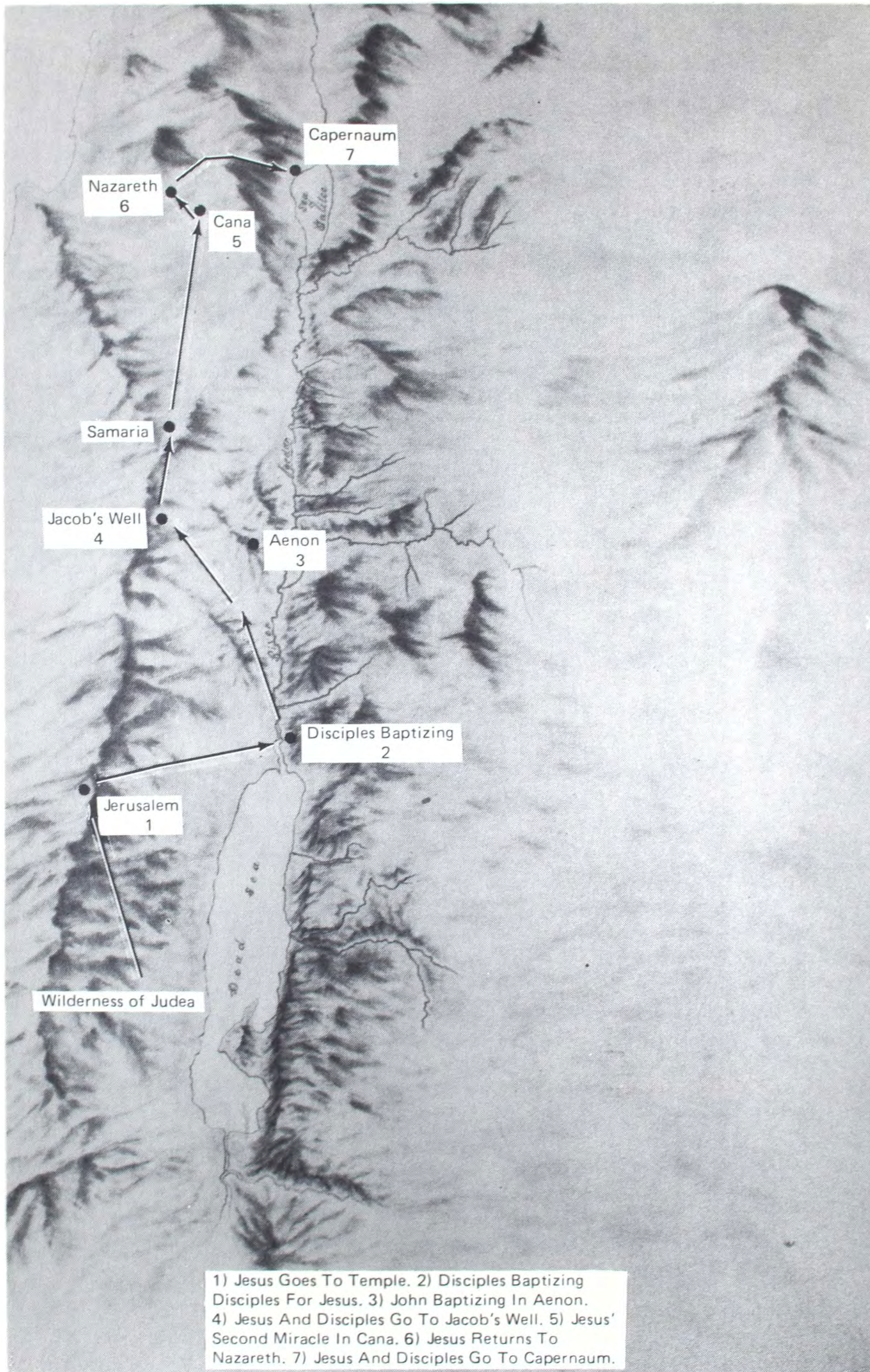
4. But it was necessary for him to pass through Samaria.

38. JESUS CHRIST AND THE WOMAN OF SAMARIA AT THE WELL

JOHN 4

5. Therefore he came to a city of Samaria called Sychar, close to the field which Jacob gave to Joseph, his son.^a
6. Now Jacob's well was located there, and Jesus, being tired from the journey, sat there at the well at about the sixth hour.
7. A woman then came out of Samaria to draw water, and Jesus said to her, Give me a drink:
8. Because his disciples had gone away into the city so that they might purchase some food.
9. Therefore the Samaritan woman said to him, Why do you, being a Jew, ask me, a Samaritan woman, to give you a drink? because the Jews have nothing whatsoever to do with the Samaritans.
10. Jesus answered and said to her, If you had really known the gift of God, and who it is that says to you, Give me a drink; you would have asked him to give you a drink, and he would have given you living water!
11. The woman said to him, You have nothing with which to draw out the water, and the well is deep; where then did you get the living water?
12. Are you greater than our father, Jacob, who gave us this well? And he himself drank of it, and also his sons and his cattle.
13. Jesus answered and said to her, Everyone who drinks of this water will be thirsty again,
14. But whoever may drink of the living water which I will give him, shall never be thirsty in any way, even into the ages of eternity; but the water which I will give him shall become to him a fountain of water springing up into eternal life.
15. The woman said to him, Sir, give me this water, so that I may never be thirsty, nor have to come here to draw water.
16. Jesus said to her, Go, call your husband, and come here.
17. The woman answered and said, I do not have a husband. Jesus said to her, You have answered correctly by saying you do not have a husband.
18. Because you have had five husbands, and the one whom you now have is not your husband: this much you have truly spoken.
19. The woman said to him, Sir, I perceive that you are a prophet.
20. Our ancestors worshipped in this mountain, but you Jews claim that Jerusalem is the only place where it has been ordained for people to worship.
21. Jesus said to her, Woman, believe me, the time is coming, when you shall worship the Father neither in this mountain, nor yet in Jerusalem!
22. You Samaritans do not even know what you are worshipping! We Jews know what we are worshipping, because salvation is of the Jews.
23. But the time is coming, and now is, when the true worshippers will worship the Father in spirit and in truth; because the Father seeks this kind of individual who will worship Him!
24. God is a spirit being, and those who worship Him must worship Him in spirit and in truth!
25. The woman said to him, I know that Messiah is coming, who is called Christ; when he comes he will tell us everything.
26. Jesus said to her, I AM! The one who is speaking to you is the one.
27. But then his disciples returned, and they were surprised that he was speaking with a woman; however, no one said, What are you seeking, or why are you speaking with her?
28. Then the woman left her waterpot, and went away into the city, and told the men,
29. Come, see a man who has told me everything that I ever did! Couldn't this be the Christ?
30. Therefore they went out of the city and came to him.
31. But in the meantime the disciples asked him, Master, will you eat?
32. But he told them, I have food to eat which you know nothing about.
33. Therefore the disciples questioned one another, Did anyone bring him something to eat?





34. Jesus said to them, My food is that I should do the will of Him who has sent me, and that I should finish His work.
35. Didn't you say that it is yet four months, then the harvest comes? Listen, I tell you, lift up your eyes and look at the fields; because they are already white for harvesting.
36. And he who harvests is receiving a reward, and is gathering fruit maturing into eternal life: so that both he who plants and he who harvests may rejoice together.
37. Because in this example the proverb is true, that it is one who plants and another who harvests.
38. I am sending you to harvest that for which you have not labored; others have already labored, and you are going into the field of their labor.
39. But many of the Samaritans from that city believed on him because of the woman's account, when she reported, He told me everything that I ever did.
40. Therefore when the Samaritans came to him, they pleaded with him to remain with them, and he stayed there two days.
41. And many more believed because of his own preaching;
42. And they said to the woman, We no longer believe because of your report; but because we have heard for ourselves, we believe. Now we know that this man is truly the Christ, the Saviour of the world!

a—Josh. 24:32

39. JOHN IS CAST INTO PRISON

LUKE 3

19. But Herod the tetrarch, having been reprov'd by John concerning Herodias, his brother Philip's wife, and concerning all the evil things which Herod had done,
20. Also added this on top of all he had done: he locked John up in the prison.

40. JESUS RETURNS INTO GALILEE

JOHN 4

43. But after two days he left there, and went into Galilee.
44. Now Jesus himself testified that a prophet has no honour and respect in his own country.
45. Then when he came into Galilee, the Galileans accepted him, because they had seen everything he had done in Jerusalem during the Feast of Unleavened Bread: because they also had gone to the Feast.
46. Now Jesus came again into Cana of Galilee, the same place where he made the water wine. And there was a certain courtier of the king, whose son was sick in Capernaum.
47. After hearing that Jesus had come out of Judaea into Galilee, he went to him, and asked him if he would come and heal his son: because he was about to die.
48. Therefore Jesus said to him, Except you see signs and miracles, you will never believe.
49. The courtier said to him, Sir, come quickly, before my little child dies!
50. Jesus said to him, Go; your son is alive! And the man believed what Jesus told him, and went away.
51. But already, as he was going home, his servants met him and reported, Your child is alive!
52. Therefore he asked them the time when his son became better, and they told him, Yesterday, about the seventh hour, the fever left him.
53. Then the father knew that it was at that same hour in which Jesus said to him, Your son is alive. And he himself believed, and his entire household.
54. Having come out of Judaea into Galilee, Jesus did this second miracle in Cana.

JESUS BEGINS PREACHING IN GALILEE AFTER JOHN THE BAPTIST IS PUT IN PRISON

The first six months of Jesus' ministry was used for private teaching. During that time He was baptized, made initial contact with His disciples, performed His first miracle—changing the water into the wine at the wedding feast—then was tempted of the Devil for forty days and nights. After that, He presented Himself at the temple in Jerusalem. Jesus began His public preaching and ministry at the temple in Jerusalem during the Passover and the Feast of Unleavened Bread in A.D. 28.

Following the Feast of Unleavened Bread, Jesus and His disciples spent several weeks baptizing in Judaea (John 3:22). At the same time John the Baptist was still baptizing at Aenon, because he had not yet been put in prison. After John's imprisonment, Jesus returned through Samaria into Galilee, just before the Feast of Pentecost, and began preaching.

The account written in the book of John correlates the events and fills in the details not contained in the summary account recorded in the book of Mark. Together John and Mark, when understood, give the complete picture.

41. AFTER JOHN IS PUT IN PRISON, JESUS COMES INTO GALILEE, PREACHING IN POWER AND ANNOUNCING ABOUT KINGDOM OF GOD

LUKE 4

14. Then Jesus returned into Galilee in the power of the Spirit, and the news concerning him quickly spread around into the whole country.
15. And he taught in their synagogues, being glorified by all.

MATTHEW 4

12. When Jesus heard that John was imprisoned, he came back into Galilee;

MARK 1

14. And after John was arrested and put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
15. And proclaiming, The time has been fulfilled, the kingdom of God is at hand: repent, and believe in the gospel.

42. JESUS PREACHES IN NAZARETH ON THE SABBATH DAY LUKE 4

16. And he came to Nazareth, where he had been brought up: and according to his custom and habit, he entered into the synagogue on the Sabbath day,* and stood up to read.^a

*Jesus Christ began preaching in Galilee at a unique time. The message he read as recorded in Luke 4:16 is most significant! The day on which this message was read adds meaning and weight to this prophecy. The Greek shows that the Sabbath day Jesus read this portion of Isaiah was "*on The Day of The Weeks*". On the surface, this distinction is not conveyed in the English translation. The Day of the Weeks is the Feast of Weeks, also called the Feast of Pentecost. The Feast of Pentecost is the holy day on which the Holy Spirit was sent to the Apostles (Acts 2:1-17). This feast day pictures the coming of the Holy Spirit. Therefore it is of tremendous significance that Christ read this particular section of Isaiah, which was a prophecy about the Messiah coming with the Spirit of God upon him to preach these "Glad Tidings." In addition there is other evidence from Jewish religious history, which shows that this portion of the scripture was to be read on this day of the year in the synagogues. Luke was inspired to record that this event occurred on the Day of Weeks, or the Feast of Pentecost.

LUKE 4

17. And there was given to him the scroll of Isaiah the prophet. And having unrolled the scroll, he found the place where it was written,
 18. The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor. He sent me to heal those broken in heart and spirit, to proclaim deliverance to the captives and recovery of sight to the blind, to send away the crushed and oppressed with liberty.
 19. To proclaim an acceptable year of the Lord.^b
 20. And when he rolled up the scroll and gave it back to the attendant, he sat down. And all eyes in the synagogue were fixed upon him.
 21. And he began saying to them, Today this scripture is fulfilled in your ears!
 22. And all began to speak well of him, and wondered at this message of grace which proceeded out of his mouth. But they said, Is not this the son of Joseph?
 23. Then he told them, Surely you will say to me this parable, Physician, heal yourself: whatever we have heard that was done in Capernaum, do also here in your own country.
 24. But he said, Truly I tell you, that no prophet is acceptable in his own country.
 25. And another truth I tell you: there were many widows in Israel in the days of Elijah, when the heaven was closed up for three and a half years, when there was a great famine throughout all the country.
 26. But Elijah was sent to none of them except Sarepta, a city of Sidon, to a widow that was there.
 27. Also, many lepers were in Israel in the time of Elisha the prophet, but not one of them was cleansed except Naaman the Syrian.^c
 28. And hearing these things, everyone in the synagogue was filled with furious anger and indignation.
 29. And they rose up, and drove him out of the city, and led him unto the edge of the mountain near where their city had been built, intending to shove him straight over the cliff.
 30. But he escaped by passing through the middle of the crowd, and went away,

a- Lev. 23:10-21; Deut. 16:9-10 b-Isa. 58:6; 61:1-2
 c-I K. 17:8-9; 18:1-2; II K. 5:1, 14

43. JESUS GOES TO CAPERNAUM

LUKE 4

31. And he went down to Capernaum, a city of Galilee, and was teaching them on the Sabbath days.
 32. And they were astounded at his doctrine, because his message and preaching were with authority.



Hill Country Of Galilee.

MATTHEW 4

13. And after leaving Nazareth, he came and lived in Capernaum, which is on the seaside, in the borders of Zabulon and Nephthalim:
 14. So that it might be fulfilled which was spoken by Isaiah the prophet, saying,
 15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles:^a
 16. The people who were sitting in darkness have seen a great light; and those who were sitting in the country in the shadow of death, light has sprung up to them.
 17. From that time Jesus began to proclaim and preach, Repent: because the kingdom of heaven is drawing near!

a-Isa. 9:1-2

44. JESUS CALLS THE DISCIPLES TO FOLLOW HIM— THEY GO ON FIRST PREACHING TOUR OF GALILEE

MARK 1

16. And walking by the Sea of Galilee, he saw Simon and Andrew his brother, casting a large net in the sea, because they were fishermen.

17. And Jesus said to them, Follow me, and I will make you to become fishers of men.

18. And right away they left their nets, and followed him.

19. Also, as he went a little farther from there, he saw James the son of Zebedee, and John his brother; and they were in a boat repairing their nets.

20. And right away he called them; and they left their father Zebedee in the boat with the hired servants, and followed him.

MATTHEW 4

18. And as Jesus was walking by the sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a large net into the sea, because they were fishermen.

19. And he said to them, Come, follow me, and I will make you fishers of men.

20. And right away they left their nets, and followed him.

21. After leaving there, he saw two other brothers, James the son of Zebedee, and John his brother, in a boat with Zebedee their father, repairing their nets; and he called them.

22. And they immediately left the boat and their father, and followed him.

LUKE 5

1. And it happened at this time, as the multitude thronged him to hear the word of God, that he was standing by the lake of Gennesaret:

2. And he saw two boats that had been pulled up on the lake shore, but the fishermen had left them to wash their nets.

3. And after climbing into one of the boats, which was Simon's, he asked him to put out from shore a little distance; then he sat down, and taught the multitude from the boat.

4. And when he finished speaking, he told Simon, Head out into the deep water, and let your nets down for a catch.

5. And answering him, Simon said, Master, throughout the entire night we have labored, and we have taken in nothing; but at your command I will let the net down.

6. When they had done this, they caught a huge school of fish: and their net was beginning to break.

7. But they signaled to their partners in the other boat, that they should come to help them; and they came, and filled both the boats, so that they were beginning to sink.

8. And when Simon Peter saw all this, he bowed down at Jesus' feet, saying, Depart from me, because I am a sinner, O Lord!

9. And astonishment gripped him and all those with him, because of the huge catch of fish which they had taken.



"I Will Make You Fishers of Men"



Ruins of Marketplace in Gerasa.

LUKE 5

10. Also James and John, sons of Zebedee, who were partners with Simon, did the same thing. But Jesus said to Simon, Do not be afraid; from now on you shall catch men!

11. And when they brought the boats to shore, they left everything, and followed him.

45. JESUS CASTS OUT A DEMON, AFTER TEACHING IN A SYNAGOGUE ON THE SABBATH, AND HIS FAME SPREADS FAR AND WIDE

MARK 1

21. And they went into Capernaum, and immediately on the Sabbath he entered into the synagogue and taught.

22. But they were amazed at his doctrine, because he was teaching them as one who had authority, and not in the same way as the scribes.

23. And in the synagogue there was a man with a demon spirit, and the spirit cried out,

24. Yelling, Ah! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God!^a

25. And Jesus rebuked him, saying, Shut up, and come out of this man!

26. And the demon spirit threw him into convulsions, and it screamed with a loud voice, and came out of him.

27. And all were astonished and amazed, so that they were questioning among themselves, saying, What is this? What is this new doctrine, that he commands with authority even the demon spirits, and they obey him?

28. Shortly afterwards, his fame spread into all the country around Galilee.*

LUKE 4

33. Now in the synagogue was a man possessed with an unclean demon spirit, and he shouted with a loud voice,

34. Saying, Ah! What do you want of us, and what do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know you, who you are: the Holy One of God!^a

35. But Jesus rebuked the demon, saying, Shut up! And come out of him! Then the demon threw him into the middle of them, and came out of him, and did not injure him in any way.

36. And astonishment gripped everyone, and they questioned each other, saying, What kind of message is this, that with authority and power he commands the unclean demon spirits, and they come out?

37. Then the news and fame concerning him went out into every place of the entire country all around.*

a—Psa. 16:10; Dan. 9:24

*Jesus' Galilean ministry began on a Sabbath, which probably was the Feast of Pentecost. From that time his fame spread far and wide, which must have taken many months. The chronology would certainly indicate that it took most of the next year. He preached throughout Galilee, and people were coming from as far away as Syria, Decapolis, Jerusalem, Judaea and beyond the Jordan River. Jesus preached throughout all the synagogues in Galilee. Covering all the synagogues in all of Galilee was a tremendous job and required a lot of time. This section gives a summary of what Jesus did during this time.

46. JESUS HEALS PETER'S MOTHER-IN-LAW**MARK 1**

29. And soon after leaving the synagogue, they came into the house of Simon and Andrew, with James and John.

30. And Simon's mother-in-law was lying in bed sick with a fever, and immediately they spoke to him concerning her.

31. And he came to her, and took her by her hand, and lifted her up. Then the fever immediately left her, and she served them.

LUKE 4

38. And after leaving the synagogue, he entered into Simon's house, and Simon's mother-in-law was suffering with a raging high fever, and they asked Jesus about her.

39. Then standing over her, he rebuked the fever; and it left her, and right away she got up and served them.

MATTHEW 8

14. And when Jesus came into Peter's house, he saw his wife's mother lying in bed, and she had a fever.

15. And he touched her hand, and the fever left her: and she arose, and ministered to them.

47. AFTER THE SABBATH, IN THE EVENING, JESUS HEALS MANY**MARK 1**

32. Then when evening came [when the Sabbath ended], they brought to him all who were diseased, and those who were possessed by demons.

33. And the entire city was assembled together at the door.

34. So he healed many that were sick with various diseases, and he cast out many demons. But he didn't allow the demons to speak, because they knew him.

LUKE 4

40. At sundown [as the Sabbath ended] everyone, as many as had persons sick with many different diseases, brought them to him; and he healed them by laying his hands on each one of them.

41. And as the demons were cast out from many of them, they began shouting out and saying, You are the Christ, the Son of God. But rebuking them, he did not allow them to speak: because they knew he was the Christ.

MATTHEW 8

16. When evening came, they brought to him many who were possessed with demons: and by his word he cast out the demon spirits, and all who were ill were healed.

17. So that it might be fulfilled which was spoken by Isaiah the prophet, saying, He himself took away our infirmities, and removed our diseases.

48. JESUS RISES EARLY IN THE MORNING TO PRAY**MARK 1**

35. And very early in the morning, while it was yet dark, he got up and went out, and departed into a quiet place; and there he prayed.

36. But Simon and those with him followed him.

37. And when they found him, they said to him, Everyone is looking for you!

38. And he said to them, Let us go into the neighbouring towns, that I might preach there also: because I have come for this purpose.

49. JESUS PREACHES THROUGHOUT GALILEE

MARK 1

39. And he was preaching in their synagogues throughout all Galilee, and he was casting out demons.

LUKE 4

42. And when it was light, he went out into a quiet desert place: but the multitudes searched for him, and caught up with him, and were detaining him, so that he might not go away from them.

43. But he told them, I must also preach the gospel of the kingdom of God to the other cities: because I have been sent for this purpose.

44. And he was preaching in the synagogues of Galilee.

MATTHEW 4

23. And Jesus went around all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every bodily weakness among the people.

24. And his fame went out into all Syria: and they brought to him all who were sick and oppressed with many different diseases and torments, and those who were possessed by demons, and those who were insane, and paralytics; and he healed all of them.

25. And great multitudes followed him from Galilee, and Decapolis, and Judaea, and Jerusalem, and beyond the Jordan.



Synagogue Ruins in Capernaum



Gilead Looking Toward Jordan Valley.



Fishermen In Boat On Sea Of Galilee.

THE SERMON ON THE MOUNT

Throughout the Bible there is the contrast between the physical and the spiritual! In almost every case, the physical comes first, then the spiritual. Adam was the first man on the earth, earthy or physical. The second Adam was Jesus Christ. He was from heaven, or spiritual!

In a similar manner the Old Covenant was physical. The Laws of God, given to the nation of Israel through Moses, were replete with physical rituals and ceremony. God promised to give the Israelites physical blessings, in return for obedience to the physical letter of the Law. Moses was a physical type of Jesus Christ, the coming Messiah. Moses was inspired to prophesy about the coming Messiah, "The Lord your God will raise up for you a Prophet from the midst of you, of your brethren, like unto me; unto him you shall hearken" (Deut. 18:15).

Moses was also a lawgiver, actually the physical channel through whom the Laws of God were given to Israel. He stood between the people and God, to bring them God's Laws. It was through Moses that the Old Covenant was given to the people of Israel.

The spiritual office of Jesus Christ far overshadows the physical office of Moses! Jesus Christ came as the Spiritual Lawgiver. He came to amplify God's Laws and bring a spiritual standard, with spiritual requirements and applications. In doing this He actually brought God's Laws to the fullest spiritual intent and meaning. Jesus clearly expanded what was started through Moses. This is the whole purpose of the Sermon on the Mount.

Moses received and proclaimed the Law of God at Mount Sinai, and instituted the Old Covenant, which was to last until the Messiah. The Old Covenant required obedience to the letter of the Law. Jesus Christ received a commission from God the Father and proclaimed the spiritual meaning of the Laws of God. He brought the New Covenant, requiring obedience in the spirit of the Law!

The Sermon on the Mount, as recorded in Matthew 5, 6, 7, and Luke 6, should be studied with this concept in mind. It adds new meaning and spiritual depth to the Laws of God. Jesus came to magnify and expand the Laws of God, to fill God's Law brimful with the true spiritual meaning and intent. This is why He very emphatically declared, "Do not think that I have come to abolish or destroy the Law, but to fulfill [and magnify the Law]" (Mat. 5:17). So we can see that in reality Jesus gave all of God's Laws a higher standard of excellence, and commanded a higher standard of obedience. The Sermon on the Mount is a basic guide for Christians, showing how they must obey God in the spirit of the Law, motivated by love from a converted heart and mind.

50. JESUS, THROUGHOUT THE SERMON ON THE MOUNT, GIVES THE FULL SPIRITUAL MEANING AND AMPLIFICATION OF GOD'S LAW

MATTHEW 5

1. But seeing the multitudes, he went up into the mountain: and when he sat down, his disciples came to him.
2. And he opened his mouth, and taught them, saying:
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they who mourn: for they shall be comforted.^a
5. Blessed are the meek: for they shall inherit the earth.^b
6. Blessed are they who are hungering and thirsting after righteousness: for they shall be filled.^c
7. Blessed are the merciful: for they shall receive mercy.^d
8. Blessed are the pure in heart: for they shall see God.^e
9. Blessed are the peacemakers: for they shall be called the sons of God.
10. Blessed are they who have been persecuted because of righteousness: for theirs is the kingdom of heaven.
11. Blessed are you, when they shall reproach you, and shall persecute you, and shall say every wicked, vile, and evil thing, lying against you, because of me.
12. Rejoice, and be exceeding glad; for great is your reward in heaven: because this is the way they persecuted the prophets who were before you.

LUKE 6

20. And lifting up his eyes upon his disciples, he said, Blessed and happy are the poor: for yours is the kingdom of God.
21. Blessed and happy are you who hunger now: for you will be completely filled. Blessed and happy are you who mourn and weep now: for you shall laugh.^a
22. Blessed and happy are you when men shall hate and despise you, and when they shall cut you off from their association, and shall vilify you and throw your name out as wicked, for the sake of the Son of man.
23. Rejoice and leap for joy in that day, because your reward in heaven is great: because in the very same way did their forefathers treat the prophets.
24. ~~But~~ woe and misery to you, the rich, because you are receiving your consolation now!
25. Woe and misery to you who have been filled, because you shall hunger! Woe and misery to you who laugh now, because you shall mourn and weep!
26. Woe and misery to you when all men speak well of you, because in exactly the same way did their forefathers speak well of the false prophets!

a—Isa. 61:2-3 b—Psa. 37:11; Isa. 29:19 c—Psa. 63:1-4, 84:1-2

d—Psa. 18:25; Prov. 11:17 e—Psa. 24:3-5

51. TRUE CHRISTIANS ARE THE SALT OF THE EARTH AND THE LIGHT OF THE WORLD

MATTHEW 5

13. You are the salt of the earth: but if the salt has become tasteless, with what shall it be salted? If it no longer has flavor, it is good for nothing, but can only be thrown away and trampled upon by men.
14. You are the light of the world. A city which is situated on a mountain cannot be hidden.
15. Neither do men light a lamp and put it under a bushel basket, but upon the lampstand: that it may give light to all that are in the house.
16. This is the way you are to let your light shine before men, so that they may see your good works, and may glorify your Father who is in heaven.

52. JESUS CAME TO MAGNIFY AND FINISH GIVING THE LAW— HE PREACHED OBEDIENCE TO THE LAWS OF GOD

MATTHEW 5

17. Do not think that I have come to abolish or destroy the law, or the prophets: I did not come to abolish or destroy, but to fulfill [and magnify the law. To finish giving the law with its spiritual applications and requirements.] *

18. Because I truly tell you, until the heaven and the earth shall pass away, not one jot or one tittle shall in any way pass from the law, until everyone is fulfilling it.

19. Whosoever then shall break one of these very least commandments, and shall teach men to break them, shall be called less than nothing in the kingdom of heaven; but whoever shall practice and shall teach them, this is the one who shall be called great in the kingdom of heaven.

20. Because I tell you, that except your righteousness shall exceed and be above and beyond that of the scribes and Pharisees, there is no way that you shall enter into the kingdom of heaven.

53. EXAMPLES OF THE SPIRITUAL APPLICATION OF THE LAW

MATTHEW 5

21. You have heard that it was said to the ancients, You shall not commit murder; but whosoever shall commit murder shall be subject to the judgment.^a

22. But I tell you, that everyone who is even superficially angry with his brother shall be subject to the judgment. You have heard that it was said to the ancients, Whoever shall say to his brother, Raca, shall be in danger of the council: but I tell you, Whoever shall say, You fool, shall be subject to the fire of Gehenna.

23. Therefore if you are going to offer your gift at the altar, and there you remember that your brother has something against you,

24. Leave your gift there before the altar, and go away. First be reconciled to your brother, and then come and offer your gift.

25. Agree with your adversary quickly, while you are in the way with him: lest the adversary deliver you to the judge, and the judge deliver you to the officer, and you be thrown into prison.

26. Truly I tell you, there is no way you are going to come out from there, until you have paid the very last coin.

a—Ex. 20:13; Deut. 5:17

*This verse has been amplified to bring out its entire meaning. Many scriptures fully support this amplification. Isaiah 42:21 is a prophecy that He would “magnify the Law [teachings and the doctrines of God] and make it honourable.” For the New Testament, God said, “I will put my laws into their hearts, and in their minds will I write them” (Jer. 31:33; Heb. 8:10; 10:16). James, the brother of Jesus, knew the significance of this when he wrote to Christians at large. He called the law the “law of liberty,” which means liberty from sin through spiritual obedience to God’s Laws, from the heart (Jas. 1:25). He also called it, “the royal law,” and taught that we should obey all of that royal law (Jas 2:8). John said, “Sin is the transgression of the law [the practicing of lawlessness]” (1 Jn. 3:4). He also said, “And hereby we do know that we know Him, if we keep His commandments” (1 Jn. 2:3). The word “fulfill” does not mean that Jesus kept God’s laws for us, personally, and that we have been released from our personal obedience in keeping God’s laws. What Jesus did was die for us and our sins, so we could then be reconciled to God, and live righteously, with God’s laws in our hearts and minds. God imparts His Spirit to us, motivating us to love and obedience. Jesus came to fill God’s laws to the full with spiritual love and meaning.

54. LUST IS SPIRITUAL ADULTERY**MATTHEW 5**

27. You have heard that it was said to the ancients, You shall not commit adultery:^a

28. But I tell you, that everyone who looks upon a woman to lust after her has already committed adultery with her in his heart.

29. But if your right eye entices you to sin, pluck it out and cast it from you: because it is profitable for you that one of your members should perish, rather than that your whole body should be thrown into Gehenna.

30. If your right hand entices you to sin, cut it off and cast it from you: because it is profitable for you that one of your members should perish, rather than that your whole body should be thrown into Gehenna.

a—Ex. 20:14; Deut. 5:18

55. DIVORCE AND REMARRIAGE CAN BE ADULTERY**MATTHEW 5**

31. It was also said, Whoever shall divorce his wife, let him give her a decree of divorcement.^a

32. But I say to you, Whoever shall divorce his wife, except for the cause of fornication, causes her to commit adultery; and whoever shall marry her who has been divorced, commits adultery.

a—Deut. 24:1

56. CHRISTIANS ARE NOT TO VOW OR SWEAR**MATTHEW 5**

33. Again, you have heard that it was said to the ancients, You shall not perjure yourself, but you shall perform your oaths to the Lord.^a

34. But I say to you, Swear not at all: neither by heaven, because it is the throne God;^b

35. Nor by the earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King.

36. Neither shall you swear by your head, because you are not able to make one hair white or black.

37. But let your communication be yes, yes; no, no: because what is more than these is from the evil one.

a—Ex. 20:7; Lev. 19:12; Deut. 5:11 b—Isa. 66:1

57. CHRISTIANS MUST HAVE AN ATTITUDE OF GOING ABOVE AND BEYOND**MATTHEW 5****LUKE 6**

38. You have heard that it was said, An eye for an eye, and a tooth for a tooth.^a

39. But I say to you, Do not retaliate with evil: but whoever shall strike you on the right cheek, turn to him the other also.

40. As for him who would sue you at law, and take away your coat, let him have your cloak also.

41. And whoever shall compel you to go one mile, go with him two.

42. Give to him who asks of you, and you shall not turn away from him who wishes to borrow from you.

a—Ex. 21:24-25

29. To the one who strikes you on the cheek, offer the other cheek also; and from him who takes away your cloak, do not forbid to take your coat also.

30. And to everyone who asks you, give; and from him who takes away what is yours, do not ask it back.

31. But according as you desire that men should do to you, you also do the same thing to them.

58. LOVE YOUR ENEMIES AND BECOME PERFECT, AS THE FATHER IN HEAVEN

MATTHEW 5

43. You have heard that it was said, You shall love your neighbor, and hate your enemy.^a

44. But I say to you, Love your enemies, and bless those who curse you; do good to those who hate you, and pray for those who despitefully use you, and persecute you;

45. So that you may be the sons of your Father who is in heaven: because He causes His sun to rise on the evil and the good, and sends rain on the just and the unjust.

46. Because if you love those who love you, what reward to you have? Don't even the publicans do the same thing?

47. And if you greet your closest friends only, what have you done that is extraordinary? Truly, don't even the publicans do the same thing?

48. Therefore you shall become perfect, even as your Father who is in heaven is perfect.

a—Lev. 19:17-18

LUKE 6

27. But to you, you who are willing to hear me, I say, Love your enemies, do good to those who are hating you.

28. Bless those who are cursing you, and pray for those who are despitefully using you.

32. But if you love only those who love you, what have you done that is worthy of thanks? because even sinners love those who love them.

33. And if you do good only to those who do good to you, what have you done that is worthy of thanks? because even sinners do the same thing.

34. And if you give to those from whom you hope to receive again, what have you done that is worthy of thanks? because even sinners give to sinners, that they may receive again in the same way.

35. But love your enemies, and do good, and give, hoping for nothing again; and your reward shall be great, and you shall be the sons of the Highest: because He is good even to the unthankful and the wicked.

36. Therefore be compassionate and merciful, as your Father also is compassionate and merciful.

59. HOW TO DO YOUR RELIGIOUS WORKS

MATTHEW 6

1. Beware that you are not doing your good deeds in the sight of men, in order to be seen by them: otherwise there is no reward with your Father who is in heaven.

2. Therefore when you are doing your good deeds, do not blow a trumpet before you, as the sanctimonious pretenders do in the synagogues and in the streets, that they may have adulation from men. Truly I tell you, this is their reward.

3. But when you are doing your good deeds, do not let your left hand know what your right hand is doing,

4. So that your good deeds may be done in secret: and your Father who sees in secret shall Himself reward you openly.

60. HOW TO PRAY

MATTHEW 6

5. And when you pray, you shall not be as the sanctimonious pretenders: because they love to pray standing in the synagogues and on the street corners, so that they may show off to men. Truly I tell you, this is their reward.

6. But you, when you pray, enter into a quiet private place, and when you have shut the door, pray to your Father who is in secret; and your Father who sees in secret will reward you openly.

7. However, when you pray, do not use vain and empty chants, as the pagans do: because they think that in their many babblings they shall be heard.

8. Therefore you shall not be like them: because your heavenly Father knows what you have need of even before you ask Him.

61. PRAYER GUIDE AND OUTLINE

MATTHEW 6

9. Now then, you should pray in this manner: Our Father who is in heaven, holy is Your name.
10. Your kingdom come, Your will be done: as it is in heaven, so also upon the earth.
11. Give to us, today, our needed bread,
12. And forgive us our debts, as we also forgive our debtors.
13. And do not lead us into temptation, but deliver us from the evil one: for Yours is the kingdom, and the power, and the glory forever, even into the ages of eternity. Amen.
14. Because if you forgive men their sins, your heavenly Father will also forgive your sins.
15. But if you do not forgive men their sins, neither will your heavenly Father forgive your sins against Him.

62. HOW TO FAST

MATTHEW 6

16. When you fast, do not be as those sanctimonious pretenders, affecting a gloomy, mournful appearance; because they contort their faces in order that they may show off to men that they are fasting. Truly, I tell you, this is their reward.
17. But when you are fasting, anoint your head and wash your face,
18. So that you do not give the appearance to men that you are fasting, but rather, fast to your Father who is in secret: and your Father who sees in secret will reward you openly.

63. HOW TO USE YOUR MONEY

MATTHEW 6

19. Do not store up wealth and treasure for yourselves upon the earth, where moth and rust spoil, and where thieves can burglarize and steal:
20. But instead, store up wealth and treasure for yourselves in heaven, where neither moth nor rust spoil, and where thieves do not burglarize or steal:
21. Because where your wealth and treasure is, there is where your heart will be also.

64. THE EYE IS THE LIGHT OF THE BODY

MATTHEW 6

22. The eye is the light of the body; therefore if your eye is single in purpose and attitude, your whole body will be full of light.
23. But if your eye is evil in purpose and attitude, your whole body will be dark. Therefore if the light that is in you be darkness, how great is that darkness!

65. NO ONE IS CAPABLE OF SERVING TWO MASTERS

MATTHEW 6

24. No one is capable of serving two masters: because either he will detest the one, and he will love the other; or he will hold to one, and the other he will despise. You are not capable of serving God and materialism.

66. ATTITUDE TOWARD GOD AND MATERIAL GOODS—SEEK THE KINGDOM OF GOD AND HIS CHARACTER QUALITIES FIRST—AND YOUR NEEDS WILL BE SUPPLIED

MATTHEW 6

25. Because of this I tell you, don't be anxiously concerned about your life, what you should eat and what you should drink, nor what you should put on your body. Isn't life more than food, and the body more than clothing?
26. Look at the birds of the air! They do not plant, neither do they reap, neither do they gather into granaries; but your heavenly Father feeds them. Aren't you much better than they are?
27. But which of you, by power of intellect, is able to add one cubit to his stature?
28. Why are you anxiously concerned about clothing? Observe the lilies of the field, how they grow; they do not labor, neither do they spin:
29. But I tell you, that even King Solomon in all of his glory was not clothed as one of these.
30. But if God so clothes the grass of the field, which is here today, and is thrown into the furnace tomorrow, then don't you think God would much rather clothe you, O you of little faith?
31. Therefore do not be anxiously concerned, saying, What are we going to eat? or, What are we going to drink? or, What are we going to be clothed with?
32. Because the nations are seeking and striving after all these things: but your heavenly Father knows you have need of all these things.
33. But you should first seek after and strive for the kingdom of God, and His righteousness and character; and all these things shall be added to you.
34. Therefore do not be anxiously concerned for tomorrow: because tomorrow shall have enough worries and problems of itself. Each day is sufficiently filled with its own evil.

67. THE PRINCIPLE OF PROPER JUDGMENT

MATTHEW 7

1. Do not judge to condemn, so that you will not be judged to condemnation.
2. Because with the exact same judgment that you judge, you will be judged. And with whatever measure you dish out, it shall be measured again to you.
3. But why do you scrutinize the splinter that is in your brother's eye, and remain totally unconscious of the plank that is in your own eye?
4. Or how is it possible for you to say to your brother, Allow me to pick out the splinter from your eye? Instead, you should take a look at the plank that is in your own eye.
5. You hypocrite, sanctimonious pretender! First get rid of the plank in your own eye, and then you will be able to see clearly to pick the splinter out of your brother's eye!

LUKE 6

37. And do not judge, so that you will not be judged; and do not criticize and condemn, so that you will not be criticized and condemned. Forgive others, and you shall be forgiven.
38. Give, and it shall be given back to you; in good measure, pressed down and shaken together, brimful and running over, shall they pour it out into your lap: because with the same exact measure that you hand out, it shall be measured back to you.
39. Then he spoke a parable to them, Is a blind man capable of leading around a blind man? Will not both of them fall into the ditch?
40. A disciple or student is not above the teacher: but every one who is being perfected shall become as his teacher.
41. But why do you stare at the splinter that is in your brother's eye, and you are not even able to perceive the plank that is in your own eye?



Mount Tabor Today

LUKE 6

42. Or how is it possible for you to say to your brother, Brother, permit me to pluck out the splinter that is in your eye; all the while you yourself do not even see the plank in your own eye? Sanctimonious pretender, hypocrite! First cast out the beam from out of your own eye, and then you will be able to see clearly to pluck out the splinter that is in your brother's eye!

68. GOD'S HOLY TRUTH NOT TO BE TREATED LIGHTLY

MATTHEW 7

6. Do not give that which is holy to the dogs, nor throw your pearls before the swine, lest at any time they should trample them under their feet, and turn and tear you.

69. ASK, SEEK, AND KNOCK, AND YOU WILL RECEIVE

MATTHEW 7

7. Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

8. Because everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.

9. For what man is there of you, who if his own son should ask him for bread, would give him a stone?

10. Or if he should ask for a fish, would give him a serpent?

11. Therefore if you, being evil by nature, know how to give good gifts to your own children, how much more will your Father who is in heaven give good things to those who ask Him?

12. Therefore whatever you desire that men should do to you, you should also do to them: because this is the whole meaning of the law and the prophets.

70. YOU MUST ENTER THROUGH THE NARROW GATE

MATTHEW 7

13. Enter in through the narrow gate: because wide is the gate, and broad is the way, which leads into destruction. And those who are entering through the wide gate and the broad way are the majority of all people.^a

14. Because narrow is the gate, and difficult is the way, which leads into life. And those who are finding life are few.

a—Rev. 12:9

71. BE ON GUARD AGAINST FALSE PROPHETS— KNOW THEM BY THEIR FRUITS

MATTHEW 7

15. But be on guard against false prophets, who come to you dressed as innocent sheep, but within they are extorting and ravaging wolves.

16. You shall know them by their fruits. Do men gather a bunch of grapes from thorns, or figs from thistles?

LUKE 6

43. Because there is never a good tree producing corrupt and degenerate fruit; nor is it possible for a corrupt, degenerate tree to produce good fruit.

44. Because each and every tree is known by its own fruit. Because they do not gather figs from thorns, nor do they gather a bunch of grapes from brambles.

17. In the same way, every good tree produces good fruit: but the corrupt tree produces evil and degenerate fruit.

18. A good tree cannot produce evil and degenerate fruit, nor can a corrupt tree produce good fruit.

19. Every tree not producing good fruit is chopped down and thrown into the fire.

20. Therefore it is evident that you shall know them by their fruits.

45. The good man out of the good treasure of his heart produces that which is good; but the wicked man out of the wicked treasure of his heart produces that which is wicked: because out of the abundance and depths of the heart his mouth speaks.

72. OBEDIENCE IS REQUIRED—PROFESSION OF THE LORD'S NAME NOT ENOUGH TO OBTAIN ETERNAL LIFE

MATTHEW 7

21. Not everyone who calls me, Lord, Lord, shall enter into the kingdom of heaven; but only he who is doing and practicing the will of my Father who is in heaven.

22. Many will explain to me in that day, Lord, Lord, didn't we prophesy through your name? And didn't we cast out demons through your name? And didn't we accomplish many miraculous works through your name?

23. But I will confess to them, I never knew you. Depart from me, you who have practiced lawlessness by breaking and transgressing God's law!

24. Therefore every one who hears these words of mine, and practices them, I will compare him to the wise and prudent man who built his house upon the rock:

25. And the rain came down, and the floods came, and the winds blew and violently beat upon that house; but it didn't fall: because it was founded upon the rock.

26. And every one who only listens to these words of mine, and does not practice them, he shall be compared to the foolish man who built his house upon the sand:

27. And the rain came down, and the floods came, and the wind blew and violently beat upon that house; and it fell. And the fall of it was great.

28. And it happened that when Jesus had finished these words, the multitudes were amazed and astonished at his doctrine;

29. Because he was teaching them as one who really had authority, and not as the scribes.

MATTHEW 8

1. And after he had descended from the mountain, great multitudes followed him.

LUKE 6

46. And why do you keep calling me Lord, Lord, and are not doing and living by what I say?

47. Every one who is coming to me, and hearing my words, and doing them, practicing and living by them, I will show you what he is like.

48. He is like a man building a house, who dug deeply and laid a foundation on the rock; and a flood came, and the stream violently beat upon that house, and it could not be shaken: because it had been founded upon the rock.

49. But he who hears, and does not obey or put anything into practice, is like a man who built a house on the ground without a foundation; and the stream violently beat against it, and immediately it fell; and the destruction of that house was absolute.

LUKE 7

1. And when he had finished all his sayings in the ears of the people, he came into Capernaum.



A Tree Is Known By Its Fruit.

73. JESUS TOUCHES A LEPER, HEALING AND CLEANSING HIM

MARK 1

40. Then a leper came to him, begging him and kneeling down to him, and saying, If you will and desire, you are able to make me clean!

41. And Jesus, being moved with compassion and mercy, stretched out his hand, and touched him, and he said to him, I will. You are cleansed.

42. And as soon as he spoke, the leprosy instantly left him, and he was cleansed.

43. But he strictly commanded him, and he immediately sent him away,

44. And told him, See that you say nothing to anyone: but go show yourself to the priest, and offer what Moses commanded for your cleansing, for a testimony to them.^a

45. But when he left, he began proclaiming it extensively, and spreading the matter far and wide, so that Jesus was no longer able to come into the city openly, but had to stay out in the desert places; and they came to him from everywhere.

LUKE 5

12. And it happened as Jesus was in one of the cities, that suddenly a man filled with leprosy saw him, and he prostrated himself, and begging him, said, Lord, if you wish, you are able to cleanse me!

13. And stretching out his hand, Jesus touched him, saying, I will. Be cleansed. And instantly the leprosy left him.

14. And Jesus commanded him to tell no one, But go and present yourself to the priest, and offer an offering for your cleansing, as Moses commanded, for a witness to them.^a

15. But the news and fame concerning Jesus was spreading all around even more: so that enormous multitudes were coming to hear him, and to be healed by him of all their infirmities and diseases.

MATTHEW 8

2. And there was a leper who came to worship him, saying, Lord, if you choose, you are able to make me clean!

3. After stretching out his hand, Jesus touched him and said, I would love to. Be clean. And immediately he was cleansed from his leprosy.

4. Then Jesus said to him, Be sure that you tell no one, but go and show yourself to the priest, and offer the gift which Moses commanded, for a testimony to them.^a



*Lepers In Kidron Valley
East Jerusalem.*

—Matson Photo Service

a—Lev. 13:49; 14:1-32

74. JESUS WITHDRAWS TO PRAY

LUKE 5

16. Then he retired into the quiet desert places, and prayed.

75. JESUS RETURNS TO CAPERNAUM

MARK 2

1. And after some days he again came back into Capernaum, and the news circulated that he was in the house.

2. Then shortly afterwards many were assembled, so many that there wasn't any room left, not even at the door; and he preached the word to them.

76. JESUS HEALS A PARALYTIC ON THE SABBATH, AND THE PHARISEES ARE CRITICAL OF HIM

MARK 2

3. And some came to him, bringing a paralytic, who was carried by four men.
 4. But when they were not able to come close to him because of the crowd, they uncovered the roof over where he was standing, and after breaking through, they lowered the bed on which the paralytic was lying.
 5. And when Jesus saw their faith, he said to the paralytic, Son, your sins have been forgiven you.
 6. But some of the scribes were sitting around, and they began reasoning in their minds:
 7. Why does this man speak blasphemies this way? Who is able to forgive sins except God?
 8. But Jesus, instantly discerning in his spirit that they were reasoning this way within themselves, said to them, Why are you reasoning these things in your minds?
 9. Which is easier to say to the paralytic: Your sins have been forgiven you, or to tell him, Stand up! Pick up your bed, and walk?
 10. But that you may know that the Son of man has power and authority on the earth to forgive sins, this is why he said to the paralytic,
 11. I say to you, Stand up, and pick up your bed, and go to your house!
 12. And immediately he got up, picked up his bed, and left in full view of everyone; so that all were amazed, and glorified God, saying, We have never seen it like this!

LUKE 5

17. And it happened one day that he was teaching, and sitting around were Pharisees and teachers of the law, who had come out of every village of Galilee, and of Judaea, and Jerusalem. And the power of the Lord was with him to heal the people.
 18. Then all at once men came, carrying on a bed a man who was paralyzed: and they were seeking how they might bring him in and place him before Jesus.
 19. And because of the multitudes they could not find a way to bring him in, but going up on the housetop, they let him down together with the little bed, through the tiles, into the middle of the crowd, in front of Jesus.
 20. And seeing their faith, he said to him, Man, your sins have been forgiven!
 21. But the scribes and the Pharisees began to reason, saying, Who is this man who speaks blasphemies? Is anyone able to forgive sins, except God alone?
 22. But Jesus, knowing their reasonings and thoughts, answered them, saying, Why are you reasoning in your hearts?
 23. Which is easier to say, Your sins have been forgiven you, or to say, Stand up and walk?
 24. But that you may know that the Son of man has power and authority on the earth to forgive sins, he said to the paralyzed man, I tell you, stand up, and pick up your bed, and go to your house!
 25. And immediately he stood up, in full view of them all, and picked up the bed on which he was lying, and departed to his own house, glorifying God.

MATTHEW 9

2. And they brought a paralytic lying on a bed: and after seeing their faith, Jesus said to the paralytic, Be of good courage, child; your sins have been forgiven you.
 3. Then immediately some of the scribes said within themselves, This man is speaking blasphemously.
 4. But perceiving their thoughts, Jesus said, Why are you thinking evil in your hearts and minds?
 5. Now then, which is easier to say, Your sins have been forgiven you, or to say, Stand up and walk?
 6. But I said it, so that you may know the Son of man has this power and authority on the earth to forgive sins. Then he told the paralytic, Stand up! Take up your bed, and go to your own house.
 7. And he stood up, and went away to his house.
 8. But after witnessing this, the multitudes were amazed, and glorified God, who gave such power and authority to men.



Village of Rephaim.

**LUKE 5**

26. Then amazement and wonder gripped everyone, and they glorified God, and were filled with fear and awe, saying, We have seen extraordinary wonders today.

**77. MATTHEW IS CALLED BY JESUS****MARK 2**

13. And again he went by the sea; and all the multitudes came to him, and he taught them.

14. But as he was walking along, he saw Levi, the son of Alphaeus, sitting at the tax office, and said to him, Follow me! And he got up and followed him.

LUKE 5

27. And after these things he went on, and saw a publican, Levi by name, sitting in the tax office, and told him, Follow me!

28. Then leaving everything, he got up and followed him.

MATTHEW 9

9. And as he was leaving there, Jesus saw a man called Matthew sitting at the tax office, and said to him, Follow me! So when he got up, he followed him.

78. MATTHEW HAS A FEAST FOR JESUS**MARK 2**

15. Now it happened that as he sat down to eat in his house, many publicans and sinners were sitting at the table with Jesus and his disciples: because there were many, and they followed him.

LUKE 5

29. And Levi made a huge feast and entertainment for him in his house, and there was a large crowd of publicans and many others who were sitting down at the table with them.

MATTHEW 9

10. And it happened that as Jesus and his disciples were eating a meal at his house, many publicans and sinners came and ate with them.

79. THE SCRIBES AND PHARISEES ACCUSE JESUS AND HIS DISCIPLES**MARK 2**

16. But the scribes and the Pharisees, when they saw him eating with the publicans and sinners, said to his disciples, Why does he eat and drink with the publicans and sinners?

17. When Jesus heard this, he said to them, Those who are well and strong do not need a physician, but those who are ill do. I did not come to call the righteous ones, but sinners to repentance.

LUKE 5

30. Now the scribes and the Pharisees grumbled and complained about it to the disciples, saying, Why do you eat and drink with publicans and sinners?

31. But answering, Jesus said to them, Those who are in health have no need of a physician and healer, but only those who are sick.

32. I have not come to call those who think they are righteous, but to call those who know they are sinners to repentance!

MATTHEW 9

11. But when the Pharisees observed it, they asked his disciples, Why does your teacher eat with the publicans and sinners?

12. But when Jesus heard this, he said to them, Those who are strong and healthy have no need of a physician, only those who are ill.

13. But learn what this means, I desire mercy, not sacrifice: because I didn't come to call the righteous ones, but sinners to repentance.

80. THE PHARISEES ASK WHY JESUS' DISCIPLES DID NOT FAST

MARK 2

18. Then the disciples of John, and those of the Pharisees, who were in the habit of fasting, came and asked him, Why do the disciples of John and those of the Pharisees fast, but your disciples do not fast?
19. And Jesus replied to them, Can the children of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they are not able to fast.
20. But days are coming when the bridegroom will be taken away from them, and then they will fast in those days.

LUKE 5

33. And they asked him, Why do the disciples of John fast often, and make supplications and prayers, in the same way also those of the Pharisees; but these disciples of yours are always eating and drinking?
34. But he answered them, Are you able to cause the sons of the bridechamber to fast while the bridegroom is still with them?
35. But the days are coming when the bridegroom shall be taken away from them, and then they will fast in those days.

MATTHEW 9

14. Then the disciples of John came to him, saying, Why do we and the Pharisees fast frequently, but your disciples do not fast?
15. But Jesus said to them, Can the sons of the bridechamber grieve and be unhappy while the bridegroom is with them? But the days are coming, when the bridegroom will be taken away from them, and then they will fast.

81. THE PARABLE OF THE WINESKINS

MARK 2

21. And no one sews a piece of new cloth on old clothing; otherwise the new piece which fills up the hole takes away from the old, and a worse tear takes place.
22. And no one puts new wine into old wineskins; otherwise the new wine bursts the skins, and the wine gushes out, and the skins will be destroyed. But new wine should be put into new wineskins.

LUKE 5

36. And also he spoke a parable to them: No one puts a new piece of cloth on an old garment; otherwise the new tears from the old garment, and the old does not agree with the new piece of cloth.
37. And no one puts new wine into old wineskins; otherwise the new wine will burst open the wineskins, and it will be poured out, and the wineskins will be destroyed.
38. But new wine should be put into new wineskins, and then both are preserved together.
39. Also, no one having drunk the old wine immediately desires the new wine; because he says, The old is better.

MATTHEW 9

16. But no one puts a patch of new cloth on an old garment: otherwise that which is put in to fill up the hole takes away from the garment, and a worse tear occurs.
17. Nor do they put new wine into old wineskins; otherwise the wineskins burst, and the wine gushes out, and the wineskins will be destroyed; but they put new wine into new wineskins, and both are preserved together.



The Gate Beautiful—Entrance to Women's Court Looking Toward the Temple

PART III

FROM PASSOVER AD 29 TO PASSOVER AD 30

82. THE SECOND PASSOVER SEASON— JESUS SHOWS HE IS THE LORD AND MASTER OF THE SABBATH

LUKE 6

1. And it occurred on the second first Sabbath [the second Sabbath of the first rank, which is the second annual holy day during the Feast of Unleavened Bread],* that he passed along through the grainfields; and his disciples were picking the heads of grain, rubbing them in their hands, and were eating.
2. But some of the Pharisees said to them, Why are you doing that which is not lawful to do on the Sabbath?
3. And answering them, Jesus said, Didn't you ever read that which David did when he himself was hungry, and those who were with him?
4. How he entered into the house of God, and took the loaves of the showbread presentation, and ate, and gave also to those with him, which it is not lawful for anyone to eat except the priests only?^a
5. Then he told them, The Son of man is the Lord also of the Sabbath.

MARK 2

23. And it happened that on the Sabbath he went through the grainfields; and as his disciples were clearing a path for themselves, they began plucking the heads of grain.
24. And the Pharisees said to him, Look! Why are they doing that which is not lawful on the Sabbath?
25. And he answered them, Didn't you ever read what David did when he had need and was hungry, he and those with him?
26. How he entered into the house of God in the days of Abiathar the high priest, and ate the loaves of showbread, which it is not lawful for anyone to eat except the priests, and even gave some to those who were with him?^a
27. And he said to them, The Sabbath was made for man, not man for the Sabbath;
28. Therefore the Son of man is Lord and Master also of the Sabbath.

MATTHEW 12

1. At that time Jesus went through the grainfields on the Sabbath, and his disciples were hungry, and began picking heads of grain, and eating.
2. But when the Pharisees saw it, they said to him, Look at that! Your disciples are doing that which is not lawful to do on the Sabbath!
3. But he said to them, Haven't you read what David himself did, when he was hungry, and those with him?
4. How he entered into the house of God, and how he ate the loaves of showbread, which it was not lawful for him to eat, nor for those with him, but for the priests only?^a
5. Or haven't you read in the law, that on the Sabbaths the priests in the temple profane the Sabbath, and are guiltless?^b
6. But I am telling you, that a greater one than the temple is here.
7. But if you had only known and understood what this means, I desire mercy and compassion, and not sacrifice, then you would not have condemned the guiltless.^c
8. Because the Son of man is Lord also of the Sabbath.

a—Lev. 24:9; I Sam. 21:1-6 b—Num. 28:9-10
c—Hos. 6:6; Jer. 7:22-23; Psa. 51:16-19

*The "Second First Sabbath" (*deuteroprotan Sabbaton*—In the Greek) is a rarely used phrase. This is the only place it is used in the New Testament. The scholars are divided in their opinion concerning its precise meaning. There are those who show this phrase could only mean the Second Sabbath Of First Order or Rank; and this is why Luke used this phrase. Also, there are those who say that they are not sure of its meaning. See page 5 for detailed explanation.

83. THE HEALING OF THE MAN WITH THE WITHERED HAND IN A SYNAGOGUE ON THE SABBATH

LUKE 6

6. And it happened also on another Sabbath, that he entered into the synagogue and was teaching. Now there was a man, and his right hand was withered and shriveled.

7. And the scribes and the Pharisees were carefully watching him to see whether or not he would heal on the Sabbath, so that they might find an accusation and complaint against Jesus.

8. But he knew what they were surmising, and so he said to the man who had the withered hand, Get up, and stand here in the middle of us. And when he got up, he stood there.

9. Then Jesus said to them, I will ask you one thing: whether it is lawful to do good, or to do evil on the Sabbath day? to save life, or to destroy it?

10. And looking around on every one of them, he told the man, Stretch out your hand! And when he did so, his hand was restored completely, whole and sound as the other hand.

MARK 3

1. And again he entered into the synagogue, and there was a man there with a withered hand.

2. And they were watching him, whether he would heal him on the Sabbath, in order that they might accuse him.

3. But he said to the man who had the withered hand, Stand up and come here!

4. And he asked them, Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to kill? But they were silent.

5. And looking around on them with anger, and also being grieved at the hardness of their hearts, he said to the man, Stretch out your hand! And he stretched it out, and his hand was restored as sound as the other.

MATTHEW 12

9. When he left there, he went into their synagogue.

10. Now there was a man with a shriveled hand. And they asked him, saying, Is it lawful to heal on the Sabbath? that they might accuse him.

11. But he answered them, Which man shall there be of you, who shall have one sheep, and if this sheep fall into a pit on the Sabbath, shall not take hold of it and pull it out?

12. How much better then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.

13. Then he said to the man, Stretch out your hand! And he stretched it out, and it was restored as whole and sound as the other one.



Jericho From Top of Mountain Road.

84. THE PHARISEES' PLOT TO KILL CHRIST

LUKE 6

11. But they were filled with burning anger and madness, and they consulted with one another as to what they should do to Jesus.

MARK 3

6. But when the Pharisees had gone out of the synagogue, right away they took counsel with the Herodians against him, seeking how they might destroy him.

MATTHEW 12

14. But after leaving there, the Pharisees held a meeting against him, and discussed how they might destroy him.

85. JESUS ESCAPES FROM THE PHARISEES AND HEALS THE MULTITUDES

MARK 3

7. And Jesus left with his disciples toward the sea. And a great multitude from Galilee followed him, and from Judaea, 8. And from Jerusalem, and from Idumaea, and beyond the Jordan; and those from around Tyre and Sidon, a huge throng of people; because they had heard many great things he was doing, they came to him. 9. And he spoke to his disciples, that a small boat might wait for him on account of the multitude, so that they might not press upon him. 10. Because he had healed so many; therefore they began straining to get at him, so that they might touch him, as many as had scourging plagues. 11. And the demon spirits, when they saw him, fell down before him, and yelled out, saying, You are the Son of God! 12. And he rebuked them repeatedly, so that they would not make him known.

MATTHEW 12

15. Now when Jesus knew this, he left there; and great multitudes followed him, and he healed all of them. 16. But he admonished them with a strict command that they should not make him known publicly, 17. So that it might be fulfilled which was spoken by Isaiah the prophet, saying, 18. Behold, my servant whom I have chosen; my beloved, in whom my soul has found delight. I will put my Spirit upon him, and he shall declare judgment to the nations. 19. He shall not be contentious, nor argue, nor loudly cry out; nor will anyone in the streets hear his voice. 20. He shall not break a bruised reed, nor quench a smoking flax, until he brings forth the judgment into triumph and victory. 21. And in his name the nations shall have hope.^a 22. Then there was brought to him a blind and dumb man possessed by a demon: and he healed him, so that the blind and dumb man both spoke and saw. 23. And all the people were astonished, and said, Is this the Son of David?

a—Isa. 42:1-4

86. JESUS PRAYS ALL NIGHT, AND SELECTS 12 DISCIPLES, AND ORDAINS THEM TO BE THE 12 APOSTLES

MARK 3

13. And he went up into the mountain, and called to him those he had chosen: and they came to him. 14. And he ordained and appointed twelve, that they might be with him, and that he might send them out to preach, 15. And to have power and authority to heal diseases and to cast out demons. 16. And he gave Simon an additional name, Peter; 17. And to James the son of Zebedee, and John the brother of James, he gave the additional name, Boanerges, which means, the Sons of Thunder. 18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 19. And Judas Iscariot, who also betrayed him.

LUKE 6

12. Then it happened in those days that he went out into the mountain to pray, and spent all that night in prayer to God. 13. And when it became day, he called his disciples to him, and chose from them the twelve, whom he also named apostles: 14. Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, 15. Matthew and Thomas, James the son of Alphaeus, and Simon who was called Zealot, 16. Judas the brother of James, and Judas Iscariot, who also became the betrayer and traitor.

87. JESUS COMES DOWN FROM THE MOUNTAIN WITH HIS DISCIPLES AND HEALS A MULTITUDE

LUKE 6

17. Then descending the mountain with them, he stood on a level place; and a group of his disciples, and a great multitude of the people from all Judaea and Jerusalem, and the sea coast of Tyre and Sidon, were there. These all came to hear him, and to be healed of all their diseases,

18. Including those who were influenced and possessed by unclean demon spirits: and they were all healed.

19. And all the multitude were eagerly trying to touch him: because power went out from him, and all were healed.

88. JESUS HEALS THE CENTURION'S SERVANT

LUKE 7

2. Then a servant of a certain centurion, who was precious and highly honored by him, was sick, and about to die.

3. And when he had heard about Jesus, he sent the elders of the Jews to him, asking him to come, in order that he might heal his servant.

4. Then they came to Jesus, and entreated him very earnestly, saying that, He is worthy to whom he should grant this healing,

5. Because he loves our nation, and he built the synagogue for us.

6. And Jesus went with them. But when he was not a far distance from the house, the centurion sent friends to him, saying to him, Lord, do not trouble yourself: because I am not worthy or of fit character, that you should even come under my roof.

7. Furthermore, neither did I consider that I was worthy myself to come to you. But just give the command, and my servant shall be healed.

8. Because I also am a man appointed under authority, and having soldiers under me; and I command this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.

9. But when Jesus heard these things, he was amazed: and turning to the crowd that was following him, he said, I tell you, I have not found even in Israel such great faith.

10. And when those friends returned to the house, they found the sick servant in good health and completely healed.

MATTHEW 8

5. As Jesus was entering into Capernaum, a centurion came to him, begging him,

6. And saying, Lord, my servant is paralyzed, lying in the house in terrible pain and agony.

7. And Jesus said to him, I will come and heal him.

8. But answering, the centurion said, I am not of fit character that you should come under my roof: just give the command, and my servant shall be healed.

9. Because I also am a man under authority, and have soldiers under my charge: and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.

10. And when Jesus heard this, he was amazed, and said to those who followed him, Truly I tell you, not even in Israel have I found so great faith.

11. But I say to you, that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.^a

12. But the children of this kingdom shall be thrown out into the outer darkness: and there shall be wailing and gnashing of teeth.

13. Then Jesus said to the centurion, Go; and as you have believed, so be it to you. And his servant was healed at that very instant.

a—Isa. 49:12; 43:5-6

89. THEN JESUS COMES TO A HOUSE AT CAPERNAUM**MARK 3**

20. Then they went to a house. And again a multitude assembled, so that they were not able even to eat a meal.

21. But after hearing about it, his relatives and friends came to lay hold on him and restrain him: because they said, He is out of his wits!

**90. THE SCRIBES AND PHARISEES ACCUSE
JESUS CHRIST OF DOING THE WORK OF GOD
THROUGH THE POWER OF SATAN**

MARK 3**MATTHEW 12**

22. And the scribes who came down from Jerusalem said, He has Beelzebub, and he casts out the demons by the prince of demons.

23. Then after calling them to himself, he preached to them in parables, saying, How can Satan cast out Satan?

24. For if a kingdom is divided against itself, that kingdom is not able to stand;

25. And if a house is divided against itself, that house is not able to stand:

26. And if Satan has risen up against himself, and has been divided, he is not able to stand, but has an end.

27. There is no way anyone is able to enter into a strong man's house to plunder his possessions, unless he first binds the strong man; and then he will plunder his house.

24. But the Pharisees, when they heard this, said, This man does not cast out the demons by anything except Beelzebub [which is a name for Satan], prince and chief ruler of the demons.

25. But Jesus, knowing their thoughts, said to them, Every kingdom divided against itself is brought to ruin and desolation, and every city or house divided against itself will not stand.

26. And if Satan expels and casts out Satan, he is divided. How then is it possible for his kingdom to stand?

27. But if I cast out the demons by Beelzebub, then by whom do your sons cast them out? On account of this, they shall be judges of you.

28. But if I cast out the demons by the Spirit of God, then the kingdom of God has come upon you.

29. Or how is it possible for anyone to enter into a strong man's house and to plunder his possessions, unless he first ties the strong man hand and foot? and then he will pillage his house.

30. Anyone who is not with me is against me; anyone who doesn't gather with me, scatters.

91. JESUS WARNS THEM OF THE UNPARDONABLE SIN**MARK 3****MATTHEW 12**

28. Truly I tell you, that all sins shall be forgiven to the sons of men, and blasphemies, whatever they shall have blasphemed.

29. But whoever shall blaspheme against the Holy Spirit does not have forgiveness, even into eternity, but is subject to eternal condemnation:

30. Because they said, He has an unclean demon spirit.

31. Because of this I tell you, every sin and blasphemy shall be forgiven to men: but the blasphemy concerning the Spirit shall never be forgiven to men.

32. And whoever speaks a word against the Son of man, it shall be forgiven him: but whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in the coming age.



Palestinian Viper

MATTHEW 12

33. Either make the tree good, and its fruit good; or else make the tree corrupt and degenerate, and its fruit corrupt and degenerate: because the tree is known by its fruit.

34. O, offspring of vipers, how are you capable of speaking good things, when you are malicious and wicked? Because out of the abundance of the heart, and the depths of the mind, the mouth speaks.

35. The good man out of the good treasure of his heart and mind brings out good things: but the wicked man out of the wicked treasure of his heart brings out wicked and evil things.

36. Therefore, I am telling you, whatever casual or idle word men may speak, they shall have to give an account of it in the Day of Judgment.

37. Because by your words you shall be justified, and by your words you shall be condemned and pronounced guilty.

92. THE SCRIBES AND PHARISEES SEEK A SIGN

MATTHEW 12

38. Then some of the scribes and Pharisees answered, and said, Teacher, we are longing to see a sign from you.

39. And answering, he said, A wicked and adulterous generation seeks after a sign; and a sign shall not be given to it, except the sign of Jonah the prophet.

93. THE SIGN OF JONAH TO BE ONLY SIGN GIVEN

MATTHEW 12

40. Because in the same way that Johan was in the belly of the great fish three days and three nights; so shall the Son of man be in the heart of the earth three days and three nights.^a

41. The men of Nineveh^b shall stand up in the Judgment with this generation and shall condemn it: because they repented at the proclamation of Jonah; and look, a greater than Jonah is here!

42. The Queen of the South^c shall stand up in the Judgment with this generation and shall condemn it: because she came from the ends of the earth to hear the wisdom of King Solomon; and look, a greater than King Solomon is here!

a—Jonah 1:17; 2:1 b—Jonah 3:5-10

c—I Kings 10:1-13; II Chron. 9:1-12

94. THAT WICKED GENERATION LIKENED TO WICKED SPIRITS

MATTHEW 12

43. But when the demon spirit has gone out from a man, it wanders through waterless places, seeking rest, and doesn't find it.

44. Then it says, I will return into my former dwelling from which I came out. So when it comes, it finds that place unoccupied, swept and trimmed.

45. Then it goes and takes with itself seven other demon spirits, more wicked and evil than itself, and they entering into him possess him and live there. And the last condition of that man is more wretched than the first. This is the same way it shall be also with this wicked and evil generation.

**95. JESUS' MOTHER AND BROTHERS COME
TO SEE HIM—JESUS EXPLAINS WHO ARE HIS
SPIRITUAL MOTHERS AND BROTHERS**

MARK 3

31. Then his brothers and his mother came, and while standing outside, they sent to him, calling for him.
32. And a multitude sat around him, and they said to him, Listen, your mother and your brothers are outside seeking you.
33. But he answered them, saying, Who really are my mother and my brothers?
34. And when he looked around upon those who were sitting in a full circle around him, he said, Look, my mother and my brothers:
35. Because whoever shall do and practice the will and desire of God, this one is my brother, and my sister, and mother.

MATTHEW 12

46. But while he was still speaking to the people, his mother and his brothers were standing outside, wanting to speak to him.
47. And someone said to him, Listen, your mother and your brothers are standing outside, wanting to speak to you.
48. But he answered the one who spoke to him, saying, Who is my mother? And who are my brothers?
49. And stretching out his hand toward his disciples, he said, Look, my mother and my brothers:
50. Because whoever shall be doing and practicing the will and desire of my Father who is in heaven, this is the one who is my brother, and sister, and mother.

LUKE 8

19. Then his mother and his brothers came to him, but they were not able to get to him because of the multitude.
20. And he was told, Your mother and your brothers are standing outside, wishing to see you.
21. But answering, he said to them, My mother and my brothers are those who are hearing the word of God, and also are practicing and living by it.

**96. THE ONLY SON OF A WIDOW IS RAISED
FROM THE DEAD BY JESUS**

LUKE 7

11. Then it happened that he went into a city called Nain, and many of his disciples went with him, and also a great crowd.
12. And as he came near to the gate of the city, a man who had died was being carried out. He was the only son of his mother, and she was a widow. Now there was with her a considerable crowd of people.
13. But seeing her, the Lord was moved with compassion and mercy on her, and said to her, Weep not!
14. And after coming up, he reached out and touched the bier, and those carrying it stopped. And he said, Young man, I say to you, Arise!
15. And the dead man sat straight up and began to speak; then Jesus presented him to his mother.

**97. THE PEOPLE ACKNOWLEDGE JESUS TO BE A
GREAT PROPHET**

LUKE 7

16. Then fear and awe fell on everyone: and they glorified God, saying, A great prophet has risen up among us; and, Surely God has visited his people.
17. And this report concerning him spread throughout all Judaea and all the country around.
18. Then the disciples of John brought word to him about all these things.

98. JOHN THE BAPTIST IN PRISON HEARS OF JESUS' MIRACLES

LUKE 7

19. And when John called two of his disciples to him, he sent them to Jesus, saying, Are you the one who is coming, or are we to look for another?

20. And when the men came to him, they said, John the Baptist has sent us to you to ask, Are you the one who is coming, or are we to look for another?

21. Then in the same hour he healed many people of their diseases and scourges, and cast out evil spirits; and to many blind persons he gave sight.

22. And replying to them, Jesus said, After you have left, go and tell John what you have seen and heard: that the blind see, the lame walk, the lepers are raised up, the poor are evangelized.^a

23. And blessed is he, whoever shall not be offended in me.

MATTHEW 11

2. Now when John was in prison, he heard about the works of Christ; and when he sent two of his disciples, they asked him,

3. Are you the one who should come, or should we look for another?

4. And Jesus answered them, saying, Go and report to John what you hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have the gospel preached to them.^a

6. And whoever shall not be offended in me is blessed.

a—Isa. 35:3-6; 61:1-2; 29:18-19

99. JESUS EXPLAINS JOHN WAS A MESSENGER TO PREPARE THE WAY FOR HIM

LUKE 7

24. And after the messengers of John departed, he began speaking to the multitudes concerning John, What did you go out into the wilderness to look at? A reed blown by the wind?

25. But what did you go out to see? A man dressed in soft clothing? Now then, those who are dressed in elegant clothing and living in luxury are in the palaces.

26. But what did you really go out to see? A prophet? Yes, and I am telling you, he was also far more excellent than a prophet.

27. This is he about whom it has been written, Behold, I send my messenger before your face, who shall prepare your way before you.^a

28. Because of this I tell you, among those born of women, no one is a greater prophet than John the Baptist, but he that is the least in the kingdom of God is greater than he.

29. And when all the people and the publicans heard this, they justified God, because they had been baptized with the baptism of John.

30. But the Pharisees and the doctors of the law rejected the will of God pertaining to themselves, not having been baptized by John.

MATTHEW 11

7. And as they were leaving, Jesus began to preach to the multitudes concerning John, What did you go to look at when you went out into the wilderness? A plant waving in the wind?

8. But what did you really go to see? A man dressed in fine clothes? Listen, those who wear fine clothes are in the houses of kings.

9. But what did you go out to see? A prophet? Yes, I tell you, and more excellent than a prophet.

10. Because this is he about whom it has been written, Behold, I send my messenger before your face, who shall prepare your way before you.^a

11. Truly I say to you, among those born of women there has not arisen one greater than John the Baptist. But one who is least in the kingdom of heaven is greater than he.

12. But from the days of John the Baptist until now, the kingdom of heaven is taken by violence, and the violent seize it.

13. Because the law and all the prophets prophesied until John.

14. And if you are willing to receive it, he is Elijah, who was prophesied to come.^b

15. Anyone who has ears to hear, let him hear!

a Mal. 3:1 b Mal. 4:5

100. JESUS EXPOSES THAT GENERATION'S ATTITUDE**LUKE 7**

31. Then the Lord said, Therefore, to what shall I compare the men of this generation? And in reality what are they like?

32. They are exactly like little children in a marketplace, sitting and calling one to another, saying, We played the tune for you, but you did not dance; we mourned to you, but you didn't weep.

33. Because John the Baptist has come neither eating bread nor drinking wine, and you say, He is possessed by a demon!

34. The Son of man has come eating and drinking, and you say, Look! A gluttonous man and a winebibber, a friend and companion of publicans and sinners!

35. But wisdom has been justified by all her children.

MATTHEW 11

16. But to what shall I compare this generation? It is like little children sitting in the marketplace and calling to their companions,

17. Saying, We played music to you, but you did not dance; we mourned to you, but you didn't weep and lament.

18. Because John came neither eating nor drinking, and they said, He has a demon!

19. The Son of man came eating and drinking, and they said, Look at that man, a glutton and a winebibber, a friend of publicans and sinners! But wisdom is justified by the children she produces.

101. JESUS CORRECTS THESE CITIES FOR THEIR LACK OF REPENTANCE**MATTHEW 11**

20. Then he began to castigate the cities in which most of his miracles had taken place, because they didn't repent.

21. Woe and misery will be for you, Chorazin! Woe and misery will be for you, Bethsaida! Because if the great miracles which have taken place in you had taken place in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I am telling you, it will be more tolerable for Tyre and Sidon in the Day of Judgment, than for you.

23. And you, Capernaum, which has been elevated in status to heaven, you shall be brought down into the grave: because if the great miracles which have taken place in you, had taken place in Sodom, it would have remained until this very day.^a

24. But I am telling you, that it shall be more tolerable for the land of Sodom in the Day of Judgment, than for you.

a—Gen. 19:24-25

102. JESUS IS THANKFUL THAT THE FATHER HAS REVEALED THE KINGDOM OF GOD TO SPIRITUAL BABES**MATTHEW 11**

25. At that time Jesus said, I praise you and fully agree with you, O Father, Lord of heaven and earth, because you have hidden these things from the self-esteeming intellectuals and prudent ones, and have revealed them to babes.

26. Yes, Father, because this is the way you have planned and purposed it: and so it is well pleasing in your sight.

27. All things were entrusted to me by my Father: and no one fully and intimately knows the Son, except the Father; nor does anyone fully and intimately know the Father, except the Son: and the Son may reveal Him to whomever he chooses.

28. Come to me, all of you who labor and are fatigued and spiritually frustrated, and I will give you rest.

29. Take my yoke upon you, and learn from me; because I am meek and humble in heart: and you shall find rest to your souls.^a

30. For my yoke is easy, and my burden is light.

a—Jer. 6:16

103. A WOMAN WASHES JESUS' FEET WITH HER TEARS AND HER HAIR, SHOWING AN ATTITUDE OF TOTAL REPENTANCE

LUKE 7

36. Now one of the Pharisees invited him to a meal with him. And he went into the Pharisee's house and sat down.
37. And a woman in the city, who was a sinner, when she knew that he was seated at the table in the Pharisee's house, took an alabaster flask of ointment,
38. And stood behind him at his feet weeping. Suddenly she began to wash his feet with her tears, and to wipe them with the hair of her head. She was also ardently kissing his feet, and was anointing them with the ointment.
39. But when the Pharisee who invited him saw this, he reasoned within himself, saying, If this man were really a prophet, he would have known who and what kind of woman this is who is touching him, because she is a sinner.
40. And answering, Jesus said to him, Simon, I have something to say to you. And he said, Teacher, say it.
41. Two debtors were in debt to a certain creditor; the one owed five hundred coins, and the other fifty.
42. But when they had nothing at all to pay to him, he forgave both of them: Tell me therefore, which one will love him the most?
43. And answering, Simon said, I would assume that he to whom he forgave the most. And he said to him, You have judged correctly.
44. And after turning to the woman, he said to Simon, Do you see this woman? I entered into your house; you did not give water for my feet: but she washed my feet with her own tears, and wiped them with the hairs of her own head.
45. You did not give a kiss to me: but from the time I arrived, she hasn't stopped ardently kissing my feet.
46. You did not anoint my head with oil: but she anointed my feet with ointment.
47. For this very reason I am telling you, her many sins have been forgiven, because she has loved much: but to whom little has been forgiven, he loves very little.
48. And he said to the woman, Your sins have been forgiven!
49. And all those sitting with him began saying within themselves, Who is this, that he even forgives sins?
50. But he said to the woman, Your faith has saved you. Go in peace!

104. AT THE FALL FESTIVAL* SEASON IN JERUSALEM, JESUS HEALS A MAN OF A 38-YEAR INFIRMITY ON THE SABBATH

JOHN 5

1. After that, there was a feast* of the Jews,^a and Jesus went up to Jerusalem.

*This Feast has been a topic of varying discussion by many students and scholars. Most have supposed that this Feast was a Passover. But a further examination of the substance and topics of this feast season actually shows that it had to be a fall festival season. The topics are the resurrections and the judgments. The first resurrection, the resurrection to eternal life, occurs at the second coming of Christ. This is pictured by the Feast of Trumpets. The resurrection to judgment and/or damnation occurs after the Millennium, as pictured by the Last Great Day. We find both of these events recorded in the twentieth chapter of Revelation. This festival season could only be the fall festival season. The Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles and the Last Great Day comprise the entire fall festival season. All of these feasts are known as judgment feasts. Of the four feasts, the Feast of Trumpets appears to be the most probable for this account. Another contextual verification is the pattern of John's writings. Chapters 2 and 3 record the Passover. Chapter 4 has an allusion to Pentecost, Chapter 5 shows the fall festival season. Chapter 6 shows the Passover. Chapters 7-10:21 show the Feast of Tabernacles and the Last Great Day. The last part of Chapter 10 records the events surrounding the Feast of Dedication in the winter. Then the rest of the Book of John is devoted to the final Passover, and the resurrection, and the events occurring directly afterwards. Following this pattern we see that John wrote in this following sequence: Passover, fall festival season, Passover, fall festival season, Passover. These are some of the internal evidences which indicate most clearly that this Feast in John 5 could be nothing other than a fall festival.

JOHN 5

2. Now in Jerusalem there is a pool at the sheepgate, which is called in Hebrew, Bethesda, having five sections.
3. In these five sections were lying a great multitude: those who were diseased, blind, crippled, and paralyzed. They were waiting for the stirring of the water:
4. Because an angel, from time to time, would descend into the pool and agitate the water. Therefore, the first one who entered into the water after the agitation was healed of whatever disease oppressed him.
5. Now a certain man was there who had been diseased and infirm for thirty-eight years.
6. Then Jesus, seeing him lying there, and knowing that he had been waiting for a long time already, asked him, Do you desire to become well?
7. The diseased and infirm man answered him, Lord, there is no one to put me into the pool when the water has been agitated: but while I am coming down, someone else steps in before me!
8. Jesus said to him, Stand up! Pick up your bed, and walk!
9. And instantly the man was healed, and he picked up his bed, and walked; but it was a Sabbath on that day.
10. Therefore the Jews told him who had been healed, It is the Sabbath. It is not lawful for you to pick up your bed.
11. He answered them, The one who healed me, he said to me, Pick up your bed, and walk.
12. Then they asked him, Who is this man who told you, Pick up your bed, and walk?
13. But he who had been healed didn't know who it was: because there was a crowd in that place, and Jesus had moved away.
14. After that, Jesus found him in the temple and told him, Listen, you have been healed. Sin no more, so that something worse does not happen to you!
15. The man then returned, and told the Jews that it was Jesus who had healed him.
16. And because of this the Jews persecuted Jesus, and began scheming and plotting to kill him, because he did these things on a Sabbath.

a—Lev. 23:23-44

**105. JESUS WORKS, THE FATHER WORKS—AND
HAS GIVEN ALL JUDGMENT AND THE POWER OF
RESURRECTION TO JESUS**

JOHN 5

17. But Jesus answered them, My Father is continually working, and I work.
18. Therefore the Jews with more obstinacy plotted to kill him, because they thought he had not only broken the Sabbath, but he had also called God his own Father, making himself equal with God.
19. Therefore Jesus answered and said to them, Truly, truly, I say to you, the Son is able to do nothing by himself, unless it is something he sees the Father doing: because whatever the Father does, these same things the Son also does, in exactly the same way!
20. Because the Father dearly loves the Son, and He shows him all things which He is personally doing; and greater works than these He will show him, so that you may be amazed and wonder.
21. Because even as the Father has the power to resurrect the dead, to revitalize and make alive; in the same way also the Son revitalizes and makes alive whom he pleases.
22. Because the Father judges no one, but has given the responsibility of all judgment to the Son:
23. So that everyone may honor the Son, even as they honor the Father. Anyone who does not honor the Son, does not honor the Father who sent him!
24. Truly, truly, I am telling you, that anyone who hears my message, and believes Him who has sent me, has eternal life; and he will not be brought into condemnation, but has already passed out of the clutches of death into life.

JOHN 5

25. Truly, truly, I say to you, the time is coming, and now is, when the dead shall hear the voice of the Son of God, and those who hear shall live again.
26. Because even as the Father has life inherent within Himself; in the same way He has given to the Son also to have life inherent within himself;
27. And He has given to him authority and power also to execute judgment, because he is the Son of man.
28. Don't be amazed at this: because the time is coming in which all who are in the graves shall hear his voice,
29. And they shall come out of the graves: those who have practiced good, into a resurrection of life; and those who have done evil, into a resurrection of judgment!
30. I am able to do nothing by myself. According to what I hear I will judge: and my judgment is wholly righteous and equitable; because I am not seeking my own will and desire, but the will and desire of the Father who has sent me.
31. If I testify about myself, my testimony is not true.
32. There is another who testifies about me; and I know that the testimony is true which he has testified concerning me.
33. You have sent to John, and he has testified of the truth.
34. But I am not receiving testimony from men: rather I am telling you these things in order that you may be saved!
35. He was the burning and shining light, and you were willing to rejoice for a time in his light.
36. But I have a greater witness and testimony than John's: because the works which the Father has given me to finish and complete, these very works themselves, which I am doing, testify concerning me, proving that the Father has sent me!
37. Also, the Father Himself, who has sent me, has given evidence concerning me. His voice you have never heard at any time, and you have never seen His form.
38. And you do not have His word living in you: because whom He has sent, him you have not believed.

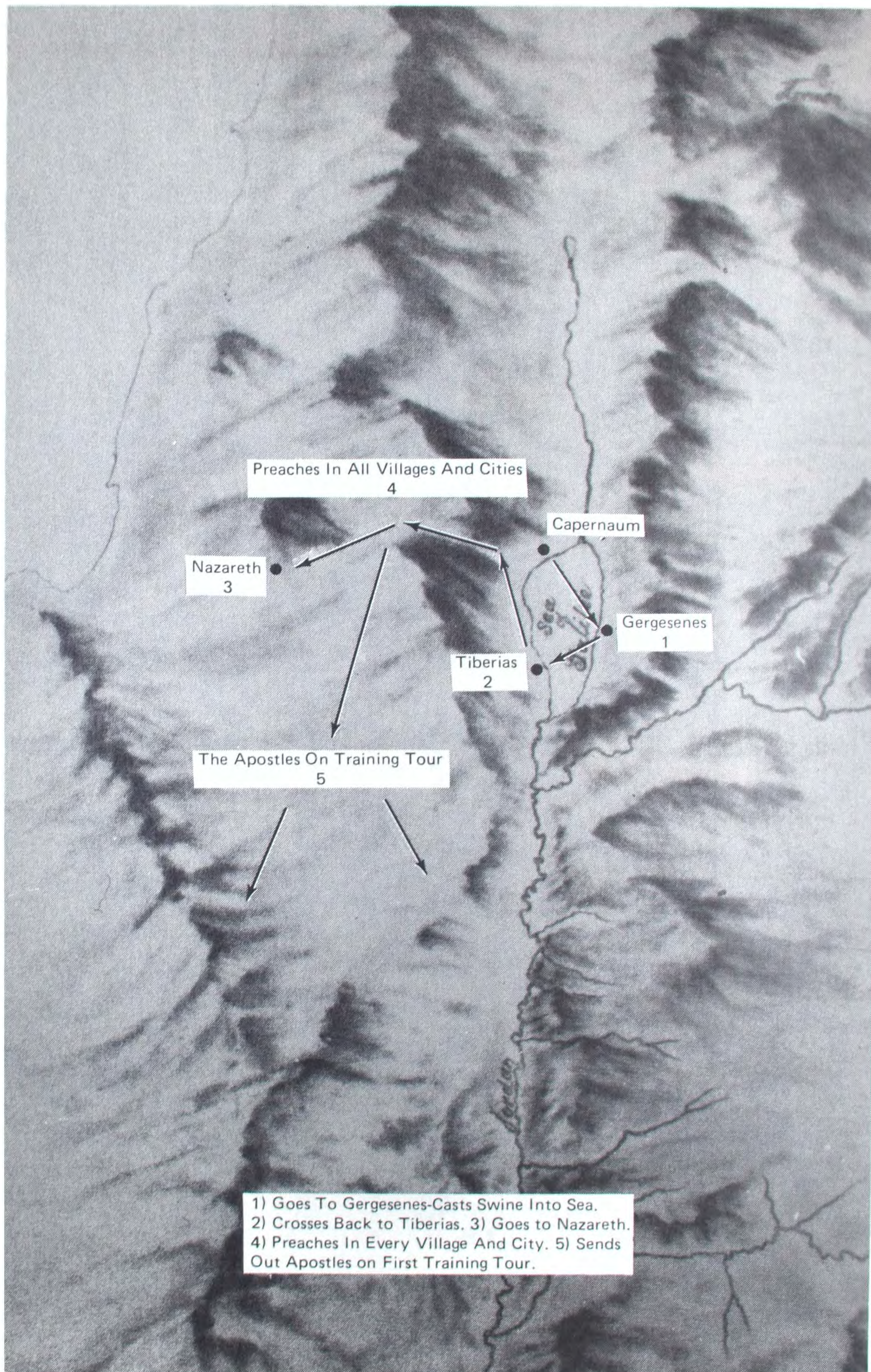
**106. YOU MUST BELIEVE MOSES AND THE
SCRIPTURES TO BELIEVE JESUS AND
HIS MESSAGE**

JOHN 5

39. Search the scriptures, because in them you think you have eternal life: but these scriptures are the very ones which testify about me!
40. And yet, you are unwilling to come to me, so that you may have life.
41. I do not accept flattery and praise from men.
42. But I know you, that you do not have the love of God in yourselves!
43. I have come in the name and by the authority of my Father, and you do not accept me. If someone else would come in his own name, and by his own authority, you would accept him.
44. How are you able to believe, you who accept flatteries and praises from each other? You are not seeking for the true glory which can come only from God!
45. Do not think that I will accuse you before the Father; there is one who is accusing you already, Moses, in whom you claim to trust and have hope.
46. No doubt if you had believed Moses, you would have believed me, seeing he wrote about me.
47. But if you refuse to believe his writings, how shall you ever believe my words?

107. JESUS TEACHES IN EVERY CITY AND VILLAGE**LUKE 8**

1. And afterwards it happened that he made a tour through every city, city by city and village by village, preaching and proclaiming the gospel of the kingdom of God; and the twelve were with him,
2. Also certain women who had been healed from wicked demon spirits and other infirmities, Mary who is called Magdalene, from whom seven demons had gone out;



LUKE 8

3. And Joanna, wife of Chuza, a domestic steward of Herod; and Susanna. There were also many others who were ministering to him out of their own personal substance.

108. THE PARABLE OF THE SOWER

MATTHEW 13

1. The same day Jesus went out of the house, and sat down by the sea.
2. And great multitudes crowded around him, so much that he boarded a boat, and sat down; and all the people stood on the shore.
3. And he preached many things to them in parables, saying, Now the sower went out to sow.
4. But as he sowed the seed, some fell by the way, and the birds came and devoured them.
5. And some fell upon the rocky places, where they didn't have much soil: and immediately they sprouted, because the soil didn't have any depth.
6. And the sun came out, and they were seared and scorched; and because there was not sufficient root, they dried up.
7. And some of the seed fell in among the thorns; and the thorns grew up, and choked them off.
8. And some of the seed fell upon the good ground and yielded fruit, one a hundred times, another sixty, another thirty.
9. Anyone who has ears to hear, let him hear!

MARK 4

1. And again he began teaching by the sea. Now a great multitude was assembled around him, so that he had to get aboard the boat, as it was anchored in the sea. And the entire multitude was on the land close to the sea.
2. And he taught them many things in parables, and said to them in his teaching and doctrine,
3. Listen carefully: the sower went out to sow.
4. And it happened, as he sowed the seed, that some fell by the way; and the birds came and devoured them.
5. And others fell upon the rocky place, where they didn't have enough soil; and right away they sprouted up, because of not having deep enough soil.
6. But when the sun came up, they were seared and scorched; and because they didn't have roots, they withered away.
7. Now others fell into the thorns; and the thorns grew up, and completely strangled them out, and they didn't yield any fruit.
8. And others fell into the good ground, and growing up and increasing, they then yielded fruit; some produced thirty, and some sixty, and some a hundred.
9. And he said to them, Anyone who has ears to hear, let him hear!

LUKE 8

4. And a great crowd was assembling; there were also those who were coming to him from every city. Then he spoke a parable:
5. The sower went out to sow his seed: and as he sowed, some of the seed fell by the roadside, and was trampled upon; also, the birds devoured some.
6. And others fell among the rocks; but when they sprang up, they withered, because they didn't have moisture.
7. Still others fell in among the thorns; and they sprang up together with the thorns, and the thorns choked them out.
8. And others fell upon the good soil; and when they sprang up, they produced fruit a hundredfold. After saying these things he spoke out loudly, and said, Anyone who has ears to hear, let him hear!



Fertile Valley Near Nazareth.

109. THE PARABLES WERE GIVEN SO THE MULTITUDE WOULD NOT UNDERSTAND

MATTHEW 13

10. But the disciples came to him and said, Why do you speak to them in parables?

11. And he answered them, saying, Because it has been given to you to know and understand the mysteries of the kingdom of heaven, but to them it has not been given.

12. For whoever has, to him shall be given, and he shall have a superabundance; but whoever doesn't have, even what he has or thinks he has, shall be taken from him.

13. This is the reason I speak to them in parables: because in observing, they do not see; and in listening, they do not hear, nor do they understand.

14. So that in them is fulfilled the prophecy of Isaiah, which says, In listening you shall hear, and in no way understand; and observing you shall see, and in no way comprehend:

15. Because the heart of this people has grown corrupt, and their ears have become insensitive and dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and they should hear with their ears, and they should understand with their heart, and they should be converted, and I should heal them!^a

16. But blessed are your eyes, because they see: and your ears, because they hear.

17. Because of a truth, I am telling you, that many prophets and righteous men have desired to see what you are seeing, but have not seen; and to hear what you are hearing, but have not heard.

MARK 4

10. But when he was alone, those in his company with the twelve asked him about the parable.

11. And he said to them, To you it has been given to know and understand the mystery of the kingdom of God: but to those who are without, all things are done in parables:

12. That seeing they may see, but not perceive; and hearing they may hear, but not understand or comprehend; lest at any time they should be converted, and their sins should be forgiven them.^a

LUKE 8

9. And his disciples asked him, saying, What is the meaning of this parable?

10. And he said, To you it has been given to know the mysteries of the kingdom of God: but to the rest it is given in parables: so that seeing, they are not able to see; and hearing, they are not able to understand.^a

a - Isa. 6:9-10



Typical Outdoor Market.

110. JESUS' EXPLANATION TO HIS DISCIPLES OF THE PARABLE OF THE SOWER

MATTHEW 13

18. Therefore hear the parable of the sower.

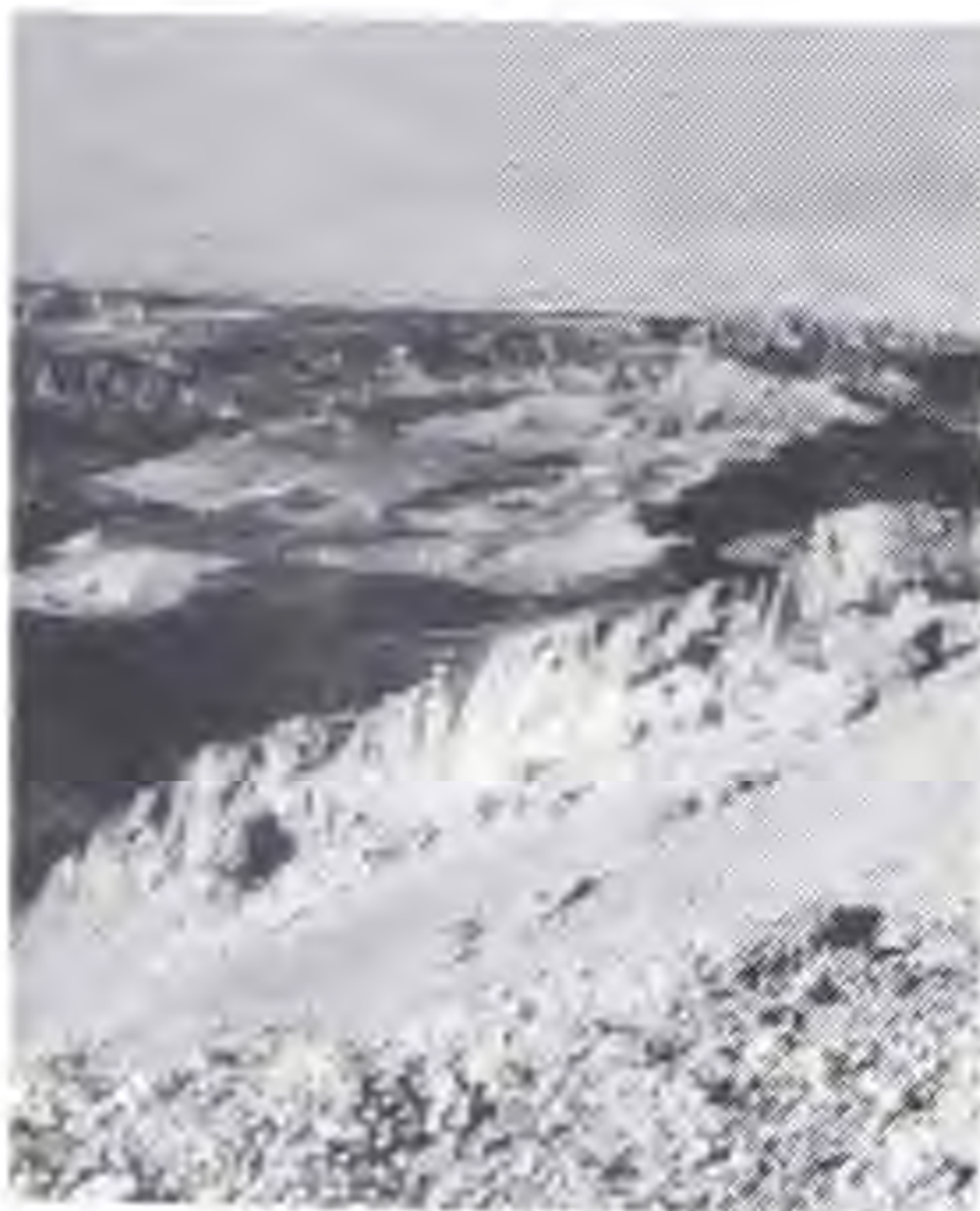
19. When anyone hears the word of the kingdom, and does not understand it, the wicked one comes and snatches away that which was sown in his heart. This is the one who was sown by the way.

20. And he who was sown on the rocky place, this is the one who hears the word, and right away receives it with joy;

21. But he has no root in himself, so this is only temporary: when tribulation or persecution comes along because of the word, in a short time he falls away.

22. And he who was sown among the thorns, this is the one who hears the word; and the cares and distractions of this world, and the delusions of wealth, completely strangle the word, and he becomes unfruitful.

23. But he who was sown on good ground, this is the one who hears and understands it; and who also bears fruit and produces, one a hundred times, another sixty, another thirty.



*Rocky Places Did
Not Produce.*

MARK 4

13. And he said to them, Don't you understand or perceive this parable? Then how are you going to comprehend all the parables?

14. The sower sows the word.

15. And these are the ones by the way where the word is sown; but when they hear it, immediately Satan comes and takes away the word which has been sown in their hearts and minds.

16. And in a similar way, these are the ones who are sown upon the rocky places; who, when they hear the word, right away receive it with joy and gladness.

17. And they do not have root in themselves, but they are only temporary; and when tribulation or persecution begins because of the word, immediately they are offended.

18. And these are the ones who are sown into the thorns; they are the ones who hear the word,

19. But the cares and worries of this life, the delusions of wealth, and the lusts and covetousness of other things begin entering in, and completely strangle the word, and they become unfruitful.

20. And these are the ones who had been sown upon the good ground; they are the ones who hear the word, and receiving it, produce fruit, some thirty, and some sixty, and some a hundred.

LUKE 8

11. Now the meaning of the parable is this: The seed is the word of God.

12. And those by the roadside are the ones who listen; then the devil comes and takes away the word out of their hearts, lest they should believe and should be saved.

13. And those among the rocks are the ones who, when they hear, receive the word with joy and excitement; but these do not have root, and believe for a short time, then in a time of trial and temptation they fall away.

14. And those who fell into the thorns, these are the ones who, hearing the word, simply continue their own ways, and are choked under the pressures and anxieties, luxuries and pleasures of this life, and cannot be brought to spiritual maturity.

15. And those in the good soil, these are the ones who in right and good attitude and heart, hear the word, and keep it, and with endurance produce fruit.



*"Some Will Produce A
Hundred Times"*

111. ALL SECRETS SHALL BE REVEALED, AND NOTHING SHALL BE HIDDEN

MARK 4

LUKE 8

21. And he asked them, Is a lamp brought in so that it may be put under a basket or under the bed? Rather, isn't it put upon the lampstand?

22. Because there is not anything hidden, which shall not be exposed and revealed; neither has any secret thing taken place, but that it shall be brought into the light.

23. If anyone has ears to hear, let him hear!

16. No one, when he has lit a lamp, covers it with a pot or vase; neither does he put it under a bed: but he puts it on a lampstand, so that those who are entering in may see the light.

17. Because there is not anything that is hidden and concealed, which shall not be revealed; nor any secret, which shall not be known and brought into the light.

112. YOU ARE RESPONSIBLE FOR WHAT YOU HEAR

MARK 4

LUKE 8

24. And he said to them, Pay attention to what you hear; with whatever standard of measurement you measure, it shall be measured to you. And to you who hear, more shall be given and added:

25. Because whoever may have, to him shall be given; but whoever has not, even that which he has shall be taken from him.

18. Therefore be careful how you hear: because whoever may have, to him shall be given. And whoever may not have, even what he seems to have shall be taken from him.

113. THE PARABLE OF THE TARES

MATTHEW 13

24. Then he presented another parable to them, saying, The kingdom of heaven is compared to a man sowing good seed in his field:

25. But while the man slept, his enemy came and sowed tares among the wheat, and went away.

26. And when the blades sprouted and produced fruit, then the tares appeared also.

27. And the servants of the master of the house came to him and said, Sir, didn't you sow good seed in your field? Then where have the tares come from?

28. Then he told them, An enemy did this! And the servants said to him, Do you want us to go and pull out the tares?

29. But he said, No; because while you are gathering the tares, you might uproot the wheat with them.

30. Allow both of them to grow together until the harvest: and in the harvest time I will say to the reapers, First gather the tares, and tie them in bundles in order to burn them; but gather the wheat into my granary.

114. A PARABLE OF HOW GOD FULFILLS HIS PURPOSE COMPARED TO A HARVEST

MARK 4

26. And he said, In the same way is the kingdom of God: it is as if a man would throw seed upon the earth;

27. Then would go to sleep and rise, night and day, but how the seed sprouts up and grows, he doesn't know;

28. Because of its own accord the earth produces fruit: first a blade, then the stalk, then a full head of grain.

29. And when the fruit is matured, immediately he sends the sickle, because the harvest has come.^a

^a—Joel 3:13; Rev. 14:15

115. THE PARABLE OF THE GRAIN OF MUSTARD SEED

MATTHEW 13

31. Another parable he presented to them, saying, The kingdom of heaven is compared to a mustard seed, which a man took and sowed in his field:

32. Which is indeed more insignificant than all the seeds, but when it has grown, it is greatest among the herbs, and becomes a tree, so that the birds come out of heaven and roost in its branches.^a

a—Dan. 4:12

MARK 4

30. And he said, To what shall we liken the kingdom of God? Or with what parable shall we compare it?

31. It is as a grain of mustard seed, which, when it is planted in the earth, is smaller in size than all the seeds which are upon the earth.

32. But when it is planted, it grows up, and becomes larger than all the herbs, and produces great branches; so that under its shadow the birds of heaven are able to roost.^a

116. THE KINGDOM OF GOD COMPARED TO LEAVEN

MATTHEW 13

33. He spoke another parable to them: The kingdom of heaven is compared to leaven, which a woman took and put into three measures of meal, until it was all leavened.

117. THE PURPOSE OF PARABLES

MATTHEW 13

34. All these things Jesus spoke in parables to the multitudes; and he did not speak to them without speaking in a parable.

35. So that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will speak of things kept secret from the foundation of the world.^a

a-Psa. 78:2; 49:4

118. THE EXPLANATION OF THE PARABLES TO HIS DISCIPLES

MATTHEW 13

36. When he had dismissed the multitudes, Jesus went into the house. Then his disciples came to him, saying, Expound to us the parable of the tares of the field.

37. And he said, explaining to them, The one who sows the good seed is the Son of man;

38. And the field is the world; and the good seed, these are the sons of the kingdom; but the tares are the sons of the evil one;

39. And the adversary who sowed them is the devil; and the harvest is the completion of the age; and the reapers are angels.

40. Therefore as the tares are gathered and are totally consumed in the fire; this is exactly the way it shall be at the completion of this age.

MARK 4

33. And with many similar parables he spoke the word to them, as they were able to listen.

34. But he did not speak to them without a parable: and he explained everything to his disciples when they were alone.



Nazareth

MATTHEW 13

41. The Son of man shall send out his angels, and they shall gather out of his kingdom all sins and wickedness, and all those who live and practice lawlessness by breaking and transgressing God's laws.

42. And they shall cast them into the furnace of fire [the lake of fire]: there shall be weeping and gnashing of teeth.

43. Then the righteous shall shine forth as the sun in the kingdom of their Father.^a Anyone who has ears to hear, let him hear!

a-Dan. 12:3



Pearl of Great Price

119. THE KINGDOM OF GOD COMPARED TO HIDDEN TREASURE

MATTHEW 13

44. Again, the kingdom of heaven is compared to treasure concealed and buried in a field; which a man has found, and he keeps it a secret. Then for the joy of discovering it he goes and sells all things, everything he has, and purchases that field.

120. THE KINGDOM OF GOD COMPARED TO THE PEARL OF GREAT PRICE

MATTHEW 13

45. Again, the kingdom of heaven is compared to a merchant man seeking beautiful pearls:

46. Who, having found one exceeding precious pearl, went away and sold all things, whatever he had, and bought it.

121. THE KINGDOM OF GOD COMPARED TO A FISHERMAN'S NET

MATTHEW 13

47. Again, the kingdom of heaven is compared to a dragnet cast into the sea, that gathered together fish and sea creatures of every kind:

48. Which, when it was filled, was dragged up on the shore; and when they sat down, they gathered the good into containers, and the worthless they threw away.

49. This is the way it shall be at the completion of the age: the angels shall go out, and shall separate the wicked from among the righteous,

50. And shall throw them into the furnace of fire: there shall be wailing and gnashing of teeth.

122. HIS DISCIPLES UNDERSTOOD THE PARABLES

MATTHEW 13

51. Jesus asked them, Have you understood all these things? They said to him, Yes, Lord.

52. And he said to them, Because of this, every scribe instructed about the kingdom of heaven is like a man who is master of a house, who brings out of his treasure things new and things old.

53. Now when Jesus had finished these parables, he left there.

123. YOU MUST FOLLOW JESUS IN SPITE OF PERSONAL CIRCUMSTANCES

MATTHEW 8

18. And when Jesus saw the great throngs of people around him, he commanded to leave for the other side of the sea.
19. Then a scribe came to him, and said, Teacher, I will follow you wherever you may go.
20. But Jesus answered him, The foxes have holes, and the birds of heaven have nests; but the Son of man does not have any place where he may lay his head.
21. And another of his disciples said to him, Allow me first to go and bury my father.
22. But Jesus said to him, Follow me; and let the dead bury their own dead.

124. JESUS REBUKES A STORM

MARK 4

35. And he said to them that same day when evening came, Let us go over to the other side.
36. And after dismissing the multitude, they left with him, as he was already in the boat; other small boats were also accompanying him.
37. And a violent wind-storm came, and the waves pounded and crashed into the boat, so that it was already filling with water.
38. And he was sleeping on a cushion in the stern. But they aroused him, and asked him, Master! Aren't you concerned whether or not we perish?
39. Then he got up, and he rebuked the wind, and commanded the sea, Silence! Be quiet! And the wind ceased, and there was a great calm.
40. And he said to them, Why are you so afraid? How is it you don't have faith?
41. And they were terrified with great fear, and said one to another, Who then is this, that even the wind and the sea obey him?

LUKE 8

22. And it happened on a certain day that he and his disciples got aboard a boat. Then he told them, Let us go over to the other side of the lake; and they headed out.
23. But as they sailed, he fell asleep. And a wind-storm swooped down on the lake; and suddenly they were swamped with water, and were in danger of sinking.
24. And they came and awoke him, saying, Master, Master, we are perishing! Then he got up, and rebuked the wind and the raging water; and instantly they ceased, and there was a great calm.
25. And he asked them, Where is your faith? But they were filled with fearful awe, and said to one another, Who then is this man, that he commands even the winds and the water, and they obey him?

MATTHEW 8

23. And when he came aboard the boat, his disciples followed him.
24. Then suddenly a violent storm developed in the sea, so that the waves were washing over the boat. But he was sleeping.
25. And his disciples came and awoke him, saying, Lord, save us! We are perishing!
26. But he answered them, Why are you afraid, O you of little faith? Then he got up, and rebuked the winds and the sea, and there was a great calm.
27. The men were amazed, and exclaimed, saying, What kind of man is this, that even the winds and the sea obey him?



Violent Storm

H. Armstrong Roberts

125. JESUS CASTS THE LEGION OF DEMONS OUT OF A MAN, AND THEY GO INTO A HERD OF SWINE

LUKE 8

26. And they sailed down to the country of the Gadarenes, which is across from Galilee.

27. And after he had gone up on the shore, a certain man from the city met him, who had been possessed by demons for a long time, and wasn't even wearing clothes, and didn't live in a house, but lived in tombs in the graveyard.

28. But seeing Jesus, he screamed out with a loud voice, and prostrated himself before him, saying, What have I to do with you, Jesus, Son of the Most High God? I beg of you that you do not torment me!

29. For he was commanding the unclean demon spirit to come out of the man. (Because countless times it had seized him; and he had been bound with chains and shackles, and had been kept under guard. But he would break the bonds; and he had been driven into the desert by the demon.)

30. And Jesus asked him, saying, What is your name? And he said, Legion: because many demons had entered into him.

31. And he pleaded with him, that he would not command them to go away into the abyss [the place of restraint and torment for Satan and the demons].

32. Now there was a herd of many swine feeding on the mountain: and they pleaded with him, that he would allow them to enter into and possess those swine; and he allowed them.

33. And after the demons had gone out of the man, they entered into the swine, possessing them: and the herd charged down

MARK 5

1. Then they came to the other side of the sea, into the country of the Gadarenes.

2. And when he had left the boat, immediately a man with an unclean demon spirit met him just outside of the tombs.

3. He lived in the tombs; but no one was able to bind or restrain him, not even with chains.

4. Because as often as he had been bound with shackles and chains, the chains had been ripped apart by him, and the shackles had been shattered: and no one was able to subdue him.

5. And constantly, night and day, he was in the mountains and in the tombs, crying, screaming, and mutilating himself with stones.

6. But after seeing Jesus from a distance, he ran and worshipped him;

7. And he yelled with a loud voice, and asked him, What have I to do with you, Jesus, Son of the Most High God? I adjure thee by God, do not torment me!

8. Because Jesus was saying to him, Come out of the man, you unclean demon spirit!

9. Then he asked him, What is your name? And he answered, saying, My name is Legion: because we are many.

10. But he begged him repeatedly, that he would not send them out of the country.

11. Now there was close at hand, on the mountains, a great herd of swine feeding.

12. Then all the demons pleaded with him, saying, Send us into the swine, that we may enter into them.

MATTHEW 8

28. And when he had come to the other side, into the country of the Gergesenes, he met two men who were possessed by demons, who came out from among the tombs. They were extremely violent, so that no one was able to pass by that way.

29. And suddenly they yelled out, saying, What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?

30. Now there was a herd of many swine feeding far off from them.

31. But the demons begged him, saying, If you cast us out, allow us to go into the herd of swine.

32. Then he told them, Go! And when they had gone out, they went into the herd of swine; and suddenly the entire herd of swine surged down the steep hill into the sea, and died in the waters.

33. But those who were feeding them ran away into the city, and reported everything about the events concerning those who had been possessed by the demons.

34. And then all the city went out to meet Jesus: and when they saw him, they begged and pleaded with him that he would depart from their borders.



Mountain Runs Into Sea

LUKE 8

the steep slope into the lake, and were drowned.

34. And when those who were feeding them saw what had taken place, they ran away, spreading the news throughout the city and the country.

35. And everyone rushed out to see what had taken place; and they came to Jesus, and found the man from whom the demons had been cast out: and he was clothed and of a sound mind, sitting at the feet of Jesus. And they were terrified.

36. Then those also who had seen it, spread the news to others, how he who had been possessed by demons was now totally healed.

37. And all the people of the country around the Gadarenes asked him to go away from them, because they were possessed with tremendous fear. So he got into the boat, and returned.

38. Then the man out of whom the demons had gone was pleading with Jesus to be with him. But Jesus sent him away, saying,

39. Return to your own house, and tell everything that God has done for you. And he departed, going through the whole city, proclaiming everything Jesus had done for him.



South of Sea of Galilee

MARK 5

13. And Jesus immediately allowed them. And when the unclean demon spirits went out, they entered into the swine: and the herd charged wildly down the steep slope into the sea (now there were about two thousand swine), and they were drowned in the sea.

14. And those who fed the swine ran and reported it to the city and the country. Then they all went out to see what it was that had been done.

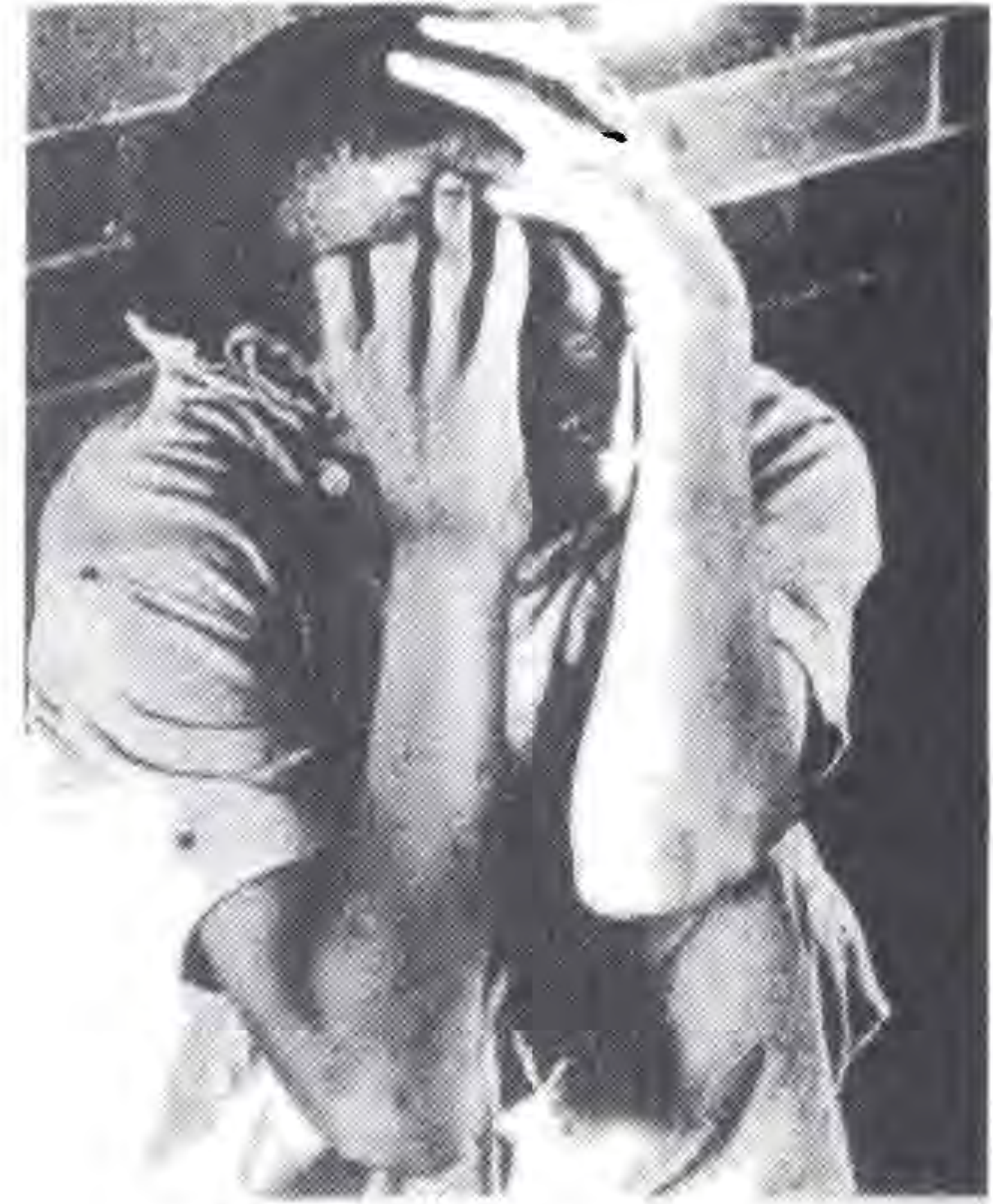
15. And when they came to Jesus, and saw him who had been possessed by demons, who had the legion; that now he was sitting, and fully dressed, and of a sound mind; then they were awestruck and filled with fear.

16. And those who had seen what had happened to him who was possessed by demons, and also concerning the swine, related it to them.

17. Then they began to insist that he leave their country.

18. And after he was aboard the boat, the one who had been possessed by demons pleaded with him that he might be with him. 19. But Jesus did not allow him to come. Nevertheless he said to him, Go to your own house, and explain to them what great things the Lord did for you, and how he had compassion and mercy on you.

20. Then he left, and began to proclaim in Decapolis what great things Jesus had done for him: and everyone was amazed.

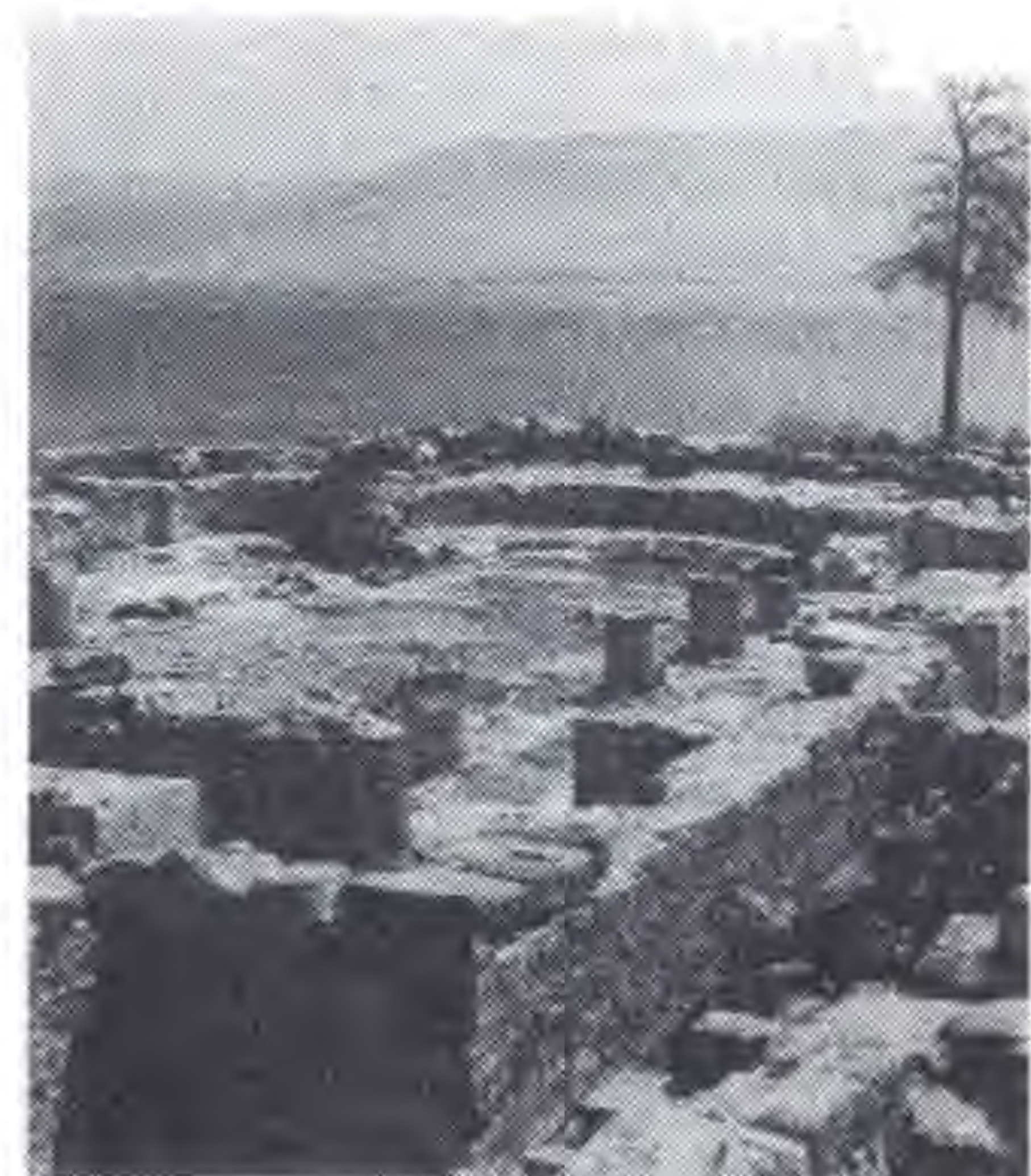


Demon Possession
—Wide World Photos



Fishermen and Boat on Sea of Galilee.

Matson Photo Service



Beth Gerah South End of Sea of Galilee.

126. JESUS RETURNS TO THE OTHER SIDE OF THE SEA, AND MULTITUDES ARE WAITING FOR HIM

LUKE 8

40. And when Jesus returned, the people gladly welcomed him: because they were all expecting him.

MARK 5

21. And when Jesus came across in the boat to the other side again, a great multitude was assembled to him: and he was by the sea.

MATTHEW 9

1. And after he boarded the boat, he went across the sea, and came into his own city.

127. JAIRUS REQUESTS HEALING FOR HIS DAUGHTER

LUKE 8

41. And suddenly a man came, whose name was Jairus, and he was a ruler of the synagogue: and he bowed down at Jesus' feet, pleading with him to come to his house:

42. Because his only daughter, about twelve years old, was dying. And as Jesus went, the multitudes thronged and pressed him.

MARK 5

22. And suddenly one of the rulers of the synagogue came, Jairus by name; and when he saw him, he fell on his knees at his feet:

23. And he begged him earnestly, saying, My little daughter is at the edge of death: I pray that you would come and lay your hands on her, so that she shall live.

24. Then he left with him; and a great multitude followed him, and began pressing in on him.

MATTHEW 9

18. And as he was speaking these things to them, suddenly a ruler came, and worshipped him, saying, My daughter has just now died: but come lay your hand on her, and she shall live.

19. Then Jesus and his disciples stood up, and followed him.

128. A WOMAN IS HEALED OF A HEMORRHAGE SHE HAD FOR TWELVE YEARS

LUKE 8

43. And a woman who had a constant hemorrhage for twelve years, who also had spent her entire livelihood on physicians, yet could not be healed by anyone, 44. Came up behind him, and touched the edge of his cloak: and instantly the hemorrhage stopped.

45. Then Jesus asked, Who touched me? And after everyone denied it, Peter and those with him said, Master, the multitudes are thronging and pressing you, and you ask, Who touched me?

46. And Jesus said, Someone touched me: because I know that power went out from me.

MARK 5

25. Then a certain woman came, who had a continuous flow of blood twelve years.

26. Now she had suffered many things under the hands of many physicians, and all her means of support had been spent; and she didn't benefit in any way, but instead became worse.

27. And after hearing about Jesus, she came in the multitude behind him, and touched his clothes.

28. Because she said, If I may only touch his clothes, I shall be healed.

29. And immediately the source of her bleeding was

MATTHEW 9

20. And suddenly a woman, who had a flow of blood twelve years, came up behind him, and touched the edge of his garment.

21. Because she said within herself, If I can only touch his garment, I will be healed.

22. But when Jesus turned around and saw her, he said, Be of good courage, daughter! Your faith has healed you. And the woman was healed from that very hour.

LUKE 8

47. And the woman, seeing that she could not hide, came trembling; and after prostrating herself before him, she told him in front of all the people the reason why she had touched him, and how she was instantly healed.

48. And he told her, Be of good courage, daughter: your faith has healed you. Go home in peace!

MARK 5

dried up; and she knew in her body that she was healed from this scourge.

30. But Jesus immediately knew in himself that power and virtue had gone out from him, and turning around in the multitude, he said, Who touched my clothes?

31. But his disciples answered him, You see the multitude pressing in on you, and you ask, Who touched my clothes?

32. And he continued to look around, trying to see who had done this.

33. But the woman being afraid and trembling, and knowing what had been done in her, came and prostrated herself before him, and told him all the truth.

34. And he said to her, Daughter, your faith has healed you; go in peace, and be completely healed from your scourge.



City of Tiberias.



Stone from Synagogue.

129. JAIRUS' DAUGHTER DIES AND IS RAISED TO LIFE AGAIN

LUKE 8

49. And while he was speaking, one came from the ruler of the synagogue, saying to him, Your daughter has died; don't trouble the Master!

50. But hearing this, Jesus answered him, saying, Don't be afraid: only believe, and she shall have her life restored!

51. And when he entered into the house, he didn't allow anyone to go in with him except Peter, James and John, and the father and mother of the child.

52. And they were all weeping and mourning over her. But he said, Stop weeping! She is not dead, but only sleeps.

MARK 5

35. While he was still speaking, some came from the ruler of the synagogue's house, saying, Your daughter has died; what is the use of your troubling the Master any longer?

36. But when Jesus heard these words spoken, he said to the ruler of the synagogue, Do not be afraid, only believe.

37. And he permitted no one to accompany him, except Peter and James, and John the brother of James.

38. When he came into the house of the ruler of the synagogue, he saw an uproar, and people were excessively weeping and wailing.

MATTHEW 9

23. Then Jesus went into the ruler's house, and saw the minstrels and the crowd making a commotion and lamenting.

24. He said to them, Back away: because the girl is not dead, but is sleeping. And they ridiculed him.

25. But when the crowd had been put out, he came in and took hold of her hand, and the girl got up.

26. And this report went out into all that country.

LUKE 8

53. Then they derided him, knowing full well that she was dead.

54. But after he sent everyone else out of the room, he took hold of her hand, and called out, saying, Child, get up!

55. And immediately her spirit returned, and she got up: and he directed that something to eat should be given to her.

56. And her parents were amazed and awestricken: and he commanded them to tell no one what had happened.

MARK 5

39. And when he came in, he asked them, Why are you making such a terrible commotion and weeping? The child is not dead, but rather is sleeping.

40. And they scornfully laughed at him. But when he had put them all out, he took with him the father and the mother of the child, and those with him, and came to where the child was lying.

41. And then he took the hand of the child, and said to her, Talitha, cumi; which is, being interpreted, Young maiden, I am telling you, get up!

42. And instantly the young maiden got up and walked; for she was twelve years old. And they were filled with great awe and amazement.

43. And he commanded them repeatedly that no one should know this; and said that something to eat should be given to her.



Synagogue of Jesus' Time.

**130. JESUS HEALS TWO BLIND MEN****MATTHEW 9**

27. And as Jesus was leaving there, two blind men followed him, loudly calling after him and saying, Have compassion and mercy on us, Son of David!

28. But after he had come into the house, the blind men came to him, and Jesus asked them, Do you believe and have faith that I am able to do this? They answered him, Yes, Lord!

29. Then he touched their eyes, saying, According to your faith be it done to you.

30. And their eyes were opened; and Jesus strictly commanded them, saying, See that no one knows about this.

31. But after they had gone out of the house, they spread the news about him all over the country.

131. JESUS HEALS DUMB MAN POSSESSED BY A DEMON**MATTHEW 9**

32. And as they were leaving, suddenly they brought to him a man who was dumb, and was possessed by a demon.

33. But when the demon had been cast out, the dumb man spoke. And the multitudes were amazed, and said, Such a thing as this has never been seen in Israel.

34. Then the Pharisees said, He casts out demons by the prince and chief ruler of the demons.

35. And Jesus went around to all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every bodily weakness among the people.

132. JESUS IS MOVED WITH COMPASSION FOR THE PEOPLE

MATTHEW 9

36. But seeing the multitudes, he was moved with compassion for them, because they were wearied, and were wandering about, as sheep not having a shepherd.^a

37. Then he said to his disciples, Truly the harvest is great, but the workmen are few.

38. Beseech and supplicate therefore the Lord of the harvest, that he may send out workmen into his harvest.

a--Num. 27:17; Isa. 53:6

133. A PROPHET HAS NO HONOR AND RESPECT IN HIS OWN COUNTRY

MARK 6

MATTHEW 13

1. And he left there, and came into his own country; and his disciples followed him.

2. And when the Sabbath came, he started to teach in the synagogue. But when many heard him teaching, they were startled, and said, Where did this man get these things? And what kind of wisdom is this which has been given to him, that even such miracles are performed by his hands?

3. Isn't this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? And aren't his sisters here with us? And they were offended at him.

4. But Jesus said to them, A prophet has honor and respect everywhere, except in his own country, and among his own relatives, and in his own family.

5. And while he was there, he was not able to do any miracles, except he laid his hands on a few sick people, and healed them.

6. And he was amazed because of their disbelief and lack of faith. And he went around to all the villages in a circuit, and was teaching.

54. And when he came into his home town, he taught them in their synagogue; and as a result they were amazed, and asked, Where did this man get this wisdom, and the great miracles?

55. Isn't this the son of the carpenter? Isn't his mother called Mary, and his brothers, James, and Joses, and Simon, and Judas?

56. And aren't all his sisters with us? Where then did this man get all these things?

57. And they built up a resentment toward him. But Jesus said to them, A prophet is not without honor, except in his own country, and in his own house.

58. And he could not do any miracles there because of their disbelief.

134. JESUS AUTHORIZES THE TWELVE APOSTLES TO HEAL AND PREACH, AND SENDS THEM ON THEIR FIRST TRAINING TOUR

MATTHEW 10

MARK 6

LUKE 9

1. And when he called his twelve disciples to him, he gave to them power and authority over demon spirits, to cast them out, and to heal every disease and every bodily weakness.

7. Then he called to him the twelve, and began sending them out in teams of two; and he gave to them power and authority over the unclean demon spirits.
8. And he commanded them that they should take nothing for the trip, except

1. And then he called the twelve disciples together, and gave them power and authority over all the demons, and to heal all diseases;

MATTHEW 10

2. Now the names of the twelve apostles are: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;
 3. And Philip and Bartholomew; and Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, who was surnamed Thaddaeus;
 4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.

MARK 6

a walking stick only; no bag for provisions, no bread, and no money in their belts:
 9. But do wear sandals; and do not even put on two coats.
 10. And he told them, Wherever you enter into a house, remain until you leave the area.
 11. But as many as will not welcome you, nor listen to you, as you leave there, shake off the dust which is under your feet for a testimony against them. Truly I tell you, it shall be more tolerable for Sodom or Gomorrha in the Day of Judgment, than for that city.
 12. And after they left, they preached that men should repent.
 13. And they cast out many demons, and anointed with oil many sick, and healed them.

LUKE 9

2. And sent them out to preach and proclaim the kingdom of God, and to heal those who were sick.
 3. And he told them, Take nothing for the tour, no walking staff, no provision bag, no food, no money; neither have two coats.
 4. But into whatever house you may enter, remain there, and work out of that house.
 5. And as many as will not receive you, when you are going out of that city, shake even the dust from your feet for a witness against them.
 6. And they left, and passed through the villages, preaching and proclaiming the gospel, and healing the sick everywhere.

135. COMMISSION: GO TO THE HOUSE OF ISRAEL**MATTHEW 10**

5. These twelve Jesus sent out, and commanded them, saying, Do not go into the way of the Gentiles, and do not go into any city of the Samaritans:
 6. But go rather to the lost sheep of the house of Israel.
 7. And as you go, preach, saying, The kingdom of heaven is at hand.
 8. Heal the sick, cleanse the lepers, raise the dead, cast out the demons. Freely you have received, freely give.
 9. And provide no gold, silver, nor money in your money belts,
 10. Nor a bag of provisions for the way, nor two coats, nor extra sandals, nor a walking staff: because the workman is worthy of his food.
 11. And into whatever city or village you enter, search out who is worthy in it; and remain there until you leave.
 12. And when you enter into the house, give your greetings to them.
 13. And if the house is deserving, let your peace come upon it: but if it is not deserving, let your peace return to you.
 14. And whoever will not accept you, nor listen to your message, when you go out of that house or that city, shake the dust off your feet.
 15. Truly, I tell you, it shall be more tolerable for the land of Sodom and Gomorrha in the Day of Judgment, than for that city.

136. BE WISE AS SERPENTS, HARMLESS AS DOVES**MATTHEW 10**

16. Listen, I am sending you out as sheep among wolves: therefore be shrewd as serpents, and innocent as doves.
 17. Watch out for men: because they will deliver you up to councils, and whip and beat you in their synagogues.

137. WHEN YOU ARE DELIVERED UP FOR A WITNESS, THE HOLY SPIRIT WILL INSPIRE YOU

MATTHEW 10

18. And you shall be brought before governors and kings on account of me, for a witness against them and the nations.
19. But when they deliver you up, do not be worried or anxious about how you shall speak or what you shall say: because it shall be given to you, at that very instant, what you should say.
20. Because it is not merely you who are going to speak, but the Spirit of your Father which speaks in and through you.
21. But the brother will betray his brother to be killed; and the father, the child; and children will rise up against their parents, and will cause them to be killed.
22. And you will be hated by all people because of my name. But he who endures to the end, he shall be saved.
23. But when you are persecuted in this city, flee into another: because truly I tell you, you shall not have finished preaching in the cities of Israel, until the Son of man appears at his coming.
24. A disciple or student is not superior to the teacher; neither is a slave superior to his master.
25. It is quite sufficient for the disciple if he become as his teacher; and the slave, if he become as his master. If they have called the master of the house Beelzebub, how much more shall they call those of his household?
26. Therefore you should not fear them: because nothing has been covered, which shall not be uncovered; and nothing has been hidden, which shall not be known.
27. What I tell you in darkness, speak in the light: and what you hear in your ear, preach from the housetops.

138. FEAR GOD, NOT MEN

MATTHEW 10

28. And you should not be afraid because of those who can kill the body, but are not able to kill the life: but rather you should fear Him who is able to destroy both the body and the life in Gehenna.
29. Aren't two sparrows sold for a coin? And yet not one of them shall fall to the ground without your Father knowing of it.
30. But even the hairs of your head are all numbered.
31. Therefore you should not fear, because you are better than many sparrows.
32. Therefore whoever shall confess me before men, him will I also confess before my Father who is in heaven.
33. But whoever shall reject and deny me before men, him will I reject and deny before my Father who is in heaven.

139. JESUS CAME NOT TO BRING PEACE, BUT A SWORD

MATTHEW 10

34. Do not think that I have come to bring peace on earth. I did not come to bring peace, but a sword.
35. Because I came to alienate a man from his father, and a daughter from her mother, and a daughter-in-law from her mother-in-law.
36. And a man's enemies shall be they of his own family.

140. YOU MUST LOVE JESUS MORE THAN YOUR OWN FAMILY

MATTHEW 10

37. Anyone who loves father or mother more than me is not worthy of me; and anyone who loves son or daughter more than me is not worthy of me.
38. Anyone who does not take up his cross and deny himself to the point of death, and follow after me, is not worthy of me.

141. YOU MUST LOSE YOUR LIFE IN JESUS

MATTHEW 10

39. Anyone who thinks he has found his life shall lose it; and anyone who has lost his life for my sake shall find it.

142. THE BLESSING OF RECEIVING JESUS CHRIST

MATTHEW 10

40. Anyone who receives you receives me; and anyone who receives me receives Him who sent me.
41. Anyone who receives a prophet in the name of a prophet shall receive the reward of a prophet; and anyone who receives a righteous man in the name of a righteous man shall receive the reward of a righteous man.
42. And whoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, truly I say to you, there is no way he shall lose his reward.

MATTHEW 11

1. And it happened that when Jesus had finished commanding his twelve disciples, he left there to teach and to preach in their cities.

143. HEROD THINKS JESUS IS JOHN THE BAPTIST RISEN FROM THE DEAD

MATTHEW 14

1. At that time Herod the tetrarch heard of the fame of Jesus,
2. And told his servants, This is John the Baptist; he has risen from the dead, and because of this the mighty miracles operate powerfully in him.

MARK 6

14. And Herod the king heard about Jesus, because his name and reputation became publicly known; and he said, John the Baptist has risen from among the dead, and because of this the power of miracles is in him.
15. Different ones said, It is Elijah; and still others said, He is a prophet, or one of the prophets.
16. But when Herod heard this, he said, He is John, whom I beheaded. He has risen from the dead.

LUKE 9

7. When Herod the tetrarch heard of all the things being done by him, he was confused and puzzled, because it was reported to him by some that John had been raised from among the dead;
8. And by some also, that Elijah had appeared; by others, that one of the ancient prophets had been resurrected.
9. Then Herod said, I beheaded John: but who is this, about whom I hear so many things? And he desired to see him.

THE LENGTH OF JOHN THE BAPTIST'S MINISTRY

John the Baptist's ministry can be divided into two parts. The first part was his active ministry. The second part was his inactive ministry, during the time he was in prison. He began preaching and baptizing in the spring of A.D. 27, close to the Passover, when he was about thirty years old. After John's second Passover, which was the first Passover during Jesus' ministry, in A.D. 28 (John 2:13-25), he was still baptizing (John 3:23-24). Shortly thereafter he was arrested and imprisoned. This occurred before Jesus came into Galilee preaching the Kingdom of God and repentance (Mark 1:14-15). This first part of John's ministry apparently lasted about 13 or 14 months.

While still in prison, during the inactive part of his ministry, sometime after John's third Passover (the second during Jesus' ministry—see the explanation of Luke 6:1 in the section showing the Passover framework), he sent two of his disciples to ask Jesus if He were really the Messiah. (Luke 7:19-23; Mat. 11:2-6.)

According to the chronology, sometime before the next Passover in A.D. 30 (which would have been the fourth during John's ministry—the third during Jesus' ministry), John was beheaded by Herod. After John's disciples buried him, they came and told Jesus (Mat. 14:1-12). John's inactive ministry, while in prison, apparently lasted just under two years. In summary, this makes the total length of John's ministry, active and inactive, about three years.

144. HOW JOHN THE BAPTIST IS BEHEADED

MATTHEW 14

3. Now Herod had arrested John, shackled him with irons, and put him in prison because of Herodias, his brother Philip's wife.

4. For John had said to him, It is not lawful for you to have her.

5. He wanted to kill him, but he was afraid of the people, because they considered him to be a prophet.

6. But when Herod's birthday was being celebrated, the daughter of Herodias danced before them, and Herod was pleased.

7. Consequently he promised with an oath to give her anything she would desire.

8. But her mother instigated her to demand, Give me, here on a platter, the head of John the Baptist!

MARK 6

17. Because Herod himself had sent and arrested John, and had him bound in chains and put in prison, on account of Herodias the wife of Philip his brother: because he had married her.

18. And for that reason, John had said to Herod, It is not lawful for you to have your brother's wife.^a

19. But Herodias held this as a grudge against him, and inwardly yearned to kill him; but she could not:

20. Because Herod feared John, knowing him to be a just and holy man, so he protected him; yet when he listened to him, he became very upset, although he liked to listen to him.

21. Then an opportune day presented itself, when Herod made a feast on his birthday for his princes and the chief

MATTHEW 14

9. And the king was grieved and upset, but because of the oath and because of those who were with him at the table, he commanded that it be given to her.

10. Then he gave orders, and had John beheaded in prison.

11. And his head was brought on a platter, and presented to the girl: and she brought it to her mother.



Herod's Palace - Model City Jerusalem.

MARK 6

captains, and the most important men of Galilee.

22. Now when the daughter of Herodias came in and danced, it delighted Herod and those sitting at the table with him, so much that the king said to the young maiden, Ask me whatever you will, and I will give it to you!

23. And he swore to her, Whatever you may desire I will give it to you, up to one half of my kingdom.

24. But she went out and asked her mother, What shall I request? And she said, The head of John the Baptist.

25. So immediately she hurried back to the king, and demanded of him, saying, I desire for you to give me at once on a platter, the head of John the Baptist.

26. And this made the king dreadfully sorry; but for the sake of the oath, and those who were sitting at the table with him, he would not refuse her.

27. Then the king immediately dispatched an executioner, and ordered his head to be brought. And he went out and beheaded him in his cell.

28. Then he brought his head on a platter, and gave it to the young maiden: and she gave it to her mother.

a Lev. 18:16; 20:21

145. JOHN THE BAPTIST IS BURIED BY HIS DISCIPLES

MATTHEW 14

12. Then his disciples came, and took his body, and buried it; and they went and told Jesus.

MARK 6

29. But after his disciples heard about it, they came and took his corpse, and laid it in the tomb.



Ancient Jewish Graveyard Restored.

FROM PASSEVER AD 30 TO PASSEVER AD 31

146. FEEDING OF 5,000 JUST BEFORE THE THIRD PASSEVER

JOHN 6

1. Afterwards Jesus went across the sea of Galilee, which is also called the sea of Tiberias.
2. And a great multitude followed him, because they had seen the miracles which he performed on those who were sick and diseased.
3. And Jesus went up into the mountain, and remained there with his disciples.
4. And the Passover, a Feast of the Jews, was near.^a
5. Then Jesus looked up, and seeing a great multitude coming toward him, he asked Philip, Where shall we buy loaves, that these may eat?
6. But he asked this, testing him: yet he knew what he was about to do.
7. Philip answered him, Even two hundred coins' worth of bread is not sufficient for them, that each one of them may be able to receive a small portion.
8. One of his disciples, Andrew, the brother of Simon Peter, said to him,
9. Here is a little boy who has five barley loaves and two small fish: but what do these amount to for so many?

^a--Lev. 23:5

MARK 6

30. Then the apostles were assembled together around Jesus, and they reported to him everything, both what they had done, and what they had taught.
31. And he said to them, All of you come away from everything, into a desert place, and rest a little while; because there were many people coming and going, and they did not even have an opportunity to eat.
32. And they left by boat for a private desert place.
33. But the multitudes saw them leaving, and many recognized him, and ran on foot together from all the cities, and went ahead to get there before them, and they assembled themselves to meet him.
34. And when Jesus came out, he saw a great multitude, and was moved with compassion and mercy toward them, because they were as sheep not having any shepherd. And he began teaching them many things.
35. And when it was already late in the day, his disciples came to him and said, This is a desert place, and it is late.

LUKE 9

10. And when the apostles returned, they declared to him everything they had done. Then he took them, and went privately into a quiet desert place by the city of Bethsaida.
11. But when the multitude found out about it, they followed him. And when he received them, he spoke to them concerning the kingdom of God, and he healed those having need of healing.
12. Now as it began to get late in the day, the twelve came and said to him, Dismiss the multitude, that they may go into the surrounding villages and country to find provisions and lodging: because we are here in a desert place.
13. And he told them, You give them something to eat. But they answered, There is not among us more than five loaves and two fish, unless we should go and buy food for all these people:
14. Because they were approximately five thousand men. And he told his disciples, Make them sit down in groups of fifties.
15. And they did so, and made everyone sit down.

MATTHEW 14

13. And when Jesus heard about it, he left there by ship to get away into a private place in the desert. But when the multitudes heard about it, they followed him on foot from the cities.
14. Then Jesus went out, and saw a great multitude, and was moved with compassion and mercy towards them, and he healed their sick.
15. When it was evening, his disciples came to him and said, This place is a desert, and it is already getting late. Dismiss the multitude, that they may go into the villages to buy food for themselves.
16. But Jesus said to them, It is not necessary for them to go away; you can give them something to eat.
17. But they said to him, We don't have anything here except five loaves and two fish.
18. But he answered, Bring them here to me.
19. And when he had commanded the multitude to sit down on the grass, he took the five loaves and the two fish, looked up to heaven, and blessed the food; and when he broke the loaves, he gave them to the disciples, and the disciples to the multitude.

JOHN 6

10. Then Jesus said, Make the people sit down! Now there was an abundance of grass at that place. Therefore the men sat down, and they numbered about five thousand.

11. And Jesus took the loaves, and after giving thanks, he divided them among the disciples, and the disciples distributed to those who were sitting; and in the same way the small fish were distributed, as much as they wished.

12. And when they were full, he told his disciples, Gather up the fragments which are left, so nothing will be lost.

13. Then they collected twelve baskets of leftovers from the five barley loaves, which were left after they had eaten.



Spring of En-Gedi.

MARK 6

36. Dismiss them that they may go into the country and villages, and buy bread for themselves: because they do not have anything here to eat.

37. But he answered them, saying, You give them something to eat. And they said to him, Shall we go and buy two hundred coin worth of bread, and give it to them to eat?

38. And he asked them, How many loaves do you have here? Go and see. And when they found out, they said, Five loaves and two fish.

39. And he commanded all of them to sit down by groups on the green grass.

40. And they sat down in ranks, by hundreds and by fifties.

41. Then when he took the five loaves and the two fish, he looked up into heaven, and he blessed and broke the loaves, and gave these to his disciples so they might set it before them. And the two fish he divided among all.

42. And everyone ate, and was satisfied.

43. Then they took up twelve baskets full of fragments from the bread, besides the leftovers from the fish.

44. And those that ate of the bread were about five thousand men.

LUKE 9

16. Then Jesus took the five loaves and the two fish, and looking up into heaven, blessed them, and broke them, and gave it all to the disciples to pass out to the multitude.

17. And they ate, and everyone was satisfied; and they gathered up twelve baskets of pieces that were left.

MATTHEW 14

20. And everyone ate, and was satisfied; and they gathered up the fragments which were left, twelve baskets full.

21. And those who had eaten were about five thousand men, in addition to the women and children.



Sea of Galilee

147. JESUS GOES UP INTO A MOUNTAIN TO PRAY

JOHN 6

14. Then the men, when they had seen this miracle that Jesus did, said, Truly this is the prophet who has been prophesied to come into the world!^a

15. Perceiving that they were about to come and forcibly seize him, so they could make him a king, Jesus went again to the mountain by himself, alone.

16. And when evening came, his disciples went down to the sea.

17. And after getting aboard the boat, they headed across the sea to Capernaum. And it had become dark already, but Jesus had not yet come to them.

MARK 6

45. And right away he compelled his disciples to get aboard the boat, and to go ahead of him to the other side to Bethsaida, while he dismissed the people.

46. And after he sent them on their way, he went up into the mountain to pray.

a—Deut. 18:15

MATTHEW 14

22. And shortly after this Jesus compelled his disciples to board the boat, and to go ahead of him to the other side, while he dismissed the multitudes.

23. And when the multitudes were dismissed, he went up into the mountain to a private place to pray. And when evening came, he was there alone.



Mount Tabor.

148. JESUS WALKS ON THE WATER

JOHN 6

18. And the sea was turbulent, because a strong wind was blowing.

19. Then after rowing about three miles, they saw Jesus walking on the sea, approaching the boat: and they were terrified!

20. But he said to them, I AM! Do not be afraid!

21. Then they gladly took him into the boat: and right away the boat came to the shore where they intended to go.

MARK 6

47. And when evening came, the boat was in the middle of the sea, and he stood alone on the land.

48. And he watched them laboring while they were rowing; because the wind was against them. Then about the fourth watch of the night he came toward them, walking on the sea, and would have passed by them.

49. But they saw him walking on the sea; and they thought him to be an apparition, and yelled out: 50. Because they all saw him, and became terrified. But he immediately spoke with them, and said to them, Have courage: I AM! Don't be afraid.

MATTHEW 14

24. But by this time the boat was in the middle of the sea, tossed about by the waves: because the wind was against them.

25. But in the fourth watch of the night, Jesus came out to them, walking on the sea.

26. And when the disciples saw him walking on the sea, they were alarmed, saying, It's a spirit! And they yelled out, because they were terrified.

27. But immediately Jesus spoke to them, saying, Have courage! I AM! Don't be terrified or afraid!

149. PETER WALKS ON THE WATER TO JESUS**MATTHEW 14**

28. Peter answered him and said, Lord, if it's you, command me to come out to you upon the waters.

29. And he said, Come! And when Peter climbed out of the boat, he walked upon the waters, to go to Jesus.

30. And seeing the tumultuous wind, he was exceedingly afraid; and as he began sinking, he yelled out, saying, Lord, save me!

31. And immediately Jesus stretched out his hand, and grabbed hold of him, and said, O you of little faith! Why did your thoughts waver?

150. THE STORM CEASES WHEN JESUS COMES INTO THE BOAT**MARK 6****MATTHEW 14**

51. And he went up to them, and climbed into the boat; and the wind completely stopped. Then they were exceedingly astounded and overawed, with admiration beyond measure.

52. Because they did not understand or comprehend the miracle of the loaves: because their minds and hearts were calloused.

32. When they came aboard the boat, the wind stopped blowing.

33. And those on the boat came and worshipped him, saying, Truly you are the Son of God.

151. THE SICK ARE HEALED IN GENNESARET BY TOUCHING JESUS' CLOTHES**MARK 6****MATTHEW 14**

53. And after they crossed over, they came to the land of Gennesaret, and drew near to the shore.

54. And as they were getting out of the boat, some immediately recognized him,

55. And began running and spreading the news throughout all that area; and they began to carry those who were ill on pallets to him, whenever they heard that he was there.

56. And whatever place he came to, whether into villages or cities or fields, they laid those who were sick in the marketplace, and begged and pleaded with him, if only they might be able to touch the edge of his clothes. And as many as touched him were healed.

34. And when they crossed the sea, they came to the land of Gennesaret.

35. And when the men of that place recognized him, they sent word out to all the countryside around there; and they brought to him all those who were diseased.

36. And they begged him that they might be allowed to touch the border of his garment. And as many as touched his garment were completely healed.

152. THE LESSON FOR THE THIRD PASSOVER: JESUS IS THE BREAD OF LIFE**JOHN 6**

22. In the morning, the people which remained on the other side of the sea, after seeing that no other boat was there except the one which his disciples boarded, saw that Jesus didn't go with his disciples in that boat, but his disciples went away alone;

23. (Nevertheless, some small boats came from Tiberias close to the place where they had eaten the bread, after the Lord had given thanks.)

JOHN 6

24. When the people therefore saw that Jesus was not there, nor his disciples, they also got aboard the boats and came to Capernaum, searching for Jesus.
25. And after finding him on the other side of the sea, they asked him, Rabbi, when did you come here?
26. Jesus answered them, Truly, truly, I tell you, you are not seeking me because you have seen miracles, but because you ate of the bread and were satisfied.
27. Do not labor and work for the food which is perishable and temporal. But work and labor for the food which remains and endures throughout eternity, and for eternal life, which the Son of man will give to you: because God the Father has sealed him with His own stamp of approval.
28. Therefore they asked him, What should we do in order to work the works of God?
29. Jesus answered and told them, This is the work of God, that you should have complete trust and faith in him whom the Father has sent!
30. Therefore they said to him, Then what miracle will you do, so that we may see, and may believe and have faith in you? What are you going to perform?
31. Our forefathers ate manna in the wilderness; as it is written, He gave them bread out of heaven to eat.^a
32. Jesus answered them, Truly, truly, I say to you, Moses did not give you the bread out of heaven; but my Father gives you the true bread out of heaven.
33. And truly the bread of God is he who comes down out of heaven, and gives life to the world.
34. Then they said to him, Lord, always give us this bread.
35. But Jesus said to them, I am the bread of life. Anyone who comes to me shall never hunger; and anyone who has complete trust and faith in me shall never thirst in any way.

a—Ex. 16:4; Psa. 78:24

153. JESUS CAME TO DO THE FATHER'S WILL**JOHN 6**

36. But I tell you, that you have also seen me, and have not believed nor had faith in me.
37. All whom the Father gives me shall come to me; and anyone who comes to me I will never refuse.
38. Because I have not come down out of heaven for the purpose of doing my own will, but for the purpose of doing the will of Him who has sent me!
39. And this is the will of the Father who sent me, that of all He has given me, I should not lose any, but that I should resurrect them at the last day.
40. Now this is the will of Him who has sent me, that everyone who sees the Son, and has complete trust and faith in him, may have eternal life: and I will resurrect him at the last day.

**154. THE JEWS DO NOT BELIEVE JESUS
IS THE TRUE BREAD FROM HEAVEN****JOHN 6**

41. Then the Jews began murmuring and complaining about him, because he said, I am the bread which came down out of heaven.
42. And they were saying, Isn't this Jesus, the son of Joseph? And don't we know his father and mother? How can he say, I have come down out of heaven?
43. Then Jesus answered and told them, Do not murmur and complain among yourselves!

155. A PERSON CAN COME TO JESUS ONLY AS THE FATHER DRAWS HIM

JOHN 6

44. No one is able to come to me, except the Father who has sent me draw him: and I will resurrect him at the last day.
45. It is written in the prophets, And they shall be all taught about the God. Therefore everyone who has heard and has learned and truly understands from the Father, comes to me.^a
46. Not that any one has seen the Father, except he who is from God; he only has seen the Father.
47. Truly, truly, I tell you, anyone who believes and has complete faith and trust in me has eternal life.

a—Isa. 54:13

156. JESUS IS THE LIVING BREAD FROM HEAVEN— A TRUE CHRISTIAN MUST SYMBOLICALLY EAT HIS FLESH AND DRINK HIS BLOOD BY PARTAKING OF THE PASSOVER

JOHN 6

48. I am the bread of life.
49. Your forefathers ate manna in the desert, and died.
50. But this is the bread which comes down out of heaven, so that anyone may eat of it, and not die.
51. I am the living bread which came down out of heaven! If anyone eats of this bread, he shall live into the ages of eternity: and the bread which I will give is my flesh, which I will give for the life of the world!
52. Then the Jews were quarreling and contending with one another, saying, How is he able to give us his own flesh to eat?
53. Therefore Jesus said to them, Truly, truly I tell you, except you eat the flesh of the Son of man, and drink his blood, you cannot have life in yourselves.
54. Anyone who eats my flesh, and drinks my blood, has eternal life; and I will resurrect him at the last day;
55. Because my flesh is the true food, and my blood is the true drink.
56. Anyone who eats my flesh, and drinks my blood, remains and lives in me, and I in him.
57. As the living Father has sent me, and as I live through and because of the Father: in the same way, anyone who eats me, he also shall live through and because of me.
58. This is the bread which came down out of heaven: not as your forefathers ate manna, and died. Anyone who eats this bread shall live into the ages of eternity.
59. These things he said, teaching in Capernaum in the synagogue.

157. MANY DISCIPLES LEAVE, AND FOLLOW HIM NO MORE

JOHN 6

60. After hearing this, many of his disciples said, This is a hard and difficult message. Who is able to understand it?
61. But Jesus, perceiving and knowing in himself that his disciples complained about this, asked them, Does this offend you, and cause you to stumble?
62. What if you should see the Son of man ascending up where he was before?
63. It is the Spirit which energizes, revitalizes and makes alive; the flesh profits nothing at all! The words which I am speaking to you, they are spirit, and they are life.
64. But there are some of you who really do not believe. Because Jesus knew from the beginning who they were that did not believe, and who he was who would betray him.

JOHN 6

65. And he said, Therefore I have told you, that no one is able to come to me unless it be granted and given to him from my Father.
66. From that time, many of his disciples went back, and didn't follow him any longer.
67. Therefore Jesus asked the twelve, Are you also desiring to go away?
68. Then Simon Peter answered him, Lord, to whom shall we go? You have the words of eternal life!
69. And we have believed and have known and understood that you are the Christ, the Son of the Living God!
70. Jesus answered them, Didn't I choose you, the twelve, and one of you has a demon?
71. But he was speaking about Judas Iscariot, Simon's son: because it was he who was about to betray him, being one of the twelve.

JOHN 7

1. And after these things, Jesus was traveling throughout Galilee: because he did not desire to travel through Judaea, since the Jews were plotting to kill him.

**158. MAN'S VAIN TRADITIONS ARE NOT ACCEPTABLE
TO GOD—PHYSICAL RITUAL WILL NEVER SPIRITUALLY
CLEANSE ONE'S EVIL HEART AND MIND**

MARK 7

1. And the Pharisees and some of the scribes, which came from Jerusalem, gathered themselves together to him.
2. But when they saw some of his disciples eat bread with defiled and supposedly unholy hands, that is, unwashed hands, they criticized and found fault.
3. Because the Pharisees and all the Jews, unless they wash their hands vigorously, do not eat, rigidly observing the tradition of the elders.
4. And when they come from the marketplace, unless they wash themselves, they do not eat. And there are a great many other things which they received as traditions to observe and follow, such as washings of cups, and vessels, and brass utensils and tables.
5. Then the Pharisees and the scribes demanded of him, Why don't your disciples conduct their lives according to the tradition of the elders, instead of eating bread with unwashed hands?
6. But he answered them by saying, Isaiah has perfectly prophesied concerning you, hypocrites, sanctimonious pretenders; for in this manner it has been written, These people honor me with their lips, but their heart is far away from me.
7. But in vain they worship me, teaching for doctrine man-made religious precepts, injunctions and commandments.^b

MATTHEW 15

1. Then the scribes and Pharisees from Jerusalem came to Jesus, asking him,
2. Why are your disciples transgressing the tradition of the elders? Because they don't wash their hands when they eat a meal.
3. But he answered them and said, But why are you transgressing and breaking the commandment of God for the sake of your tradition?
4. Because God commanded, saying, Honor your father and mother, and, Anyone who speaks evil of his father or mother, let him be put to death.^a
5. But instead you say, Whoever shall tell his father or mother, It has been given as a gift [offering dedicated to the temple], that which might have been used by me to benefit you;
6. Then he shall be released from his responsibilities [to them]. But in reality he is not honoring his father or mother in any way. And you have made void the commandment of God for the sake of your own traditions.
7. You hypocrites, sanctimonious pretenders! Isaiah prophesied precisely about you, saying,
8. This people draws near to me with their mouth, and with their lips they honor me; but their heart and mind is far away from me!
9. But in vain do they worship me, teaching as doctrine the commandments of men.^b

MARK 7

8. And as a result you have completely left out the commandment of God, and you cling to and follow the traditions of men, such as the washings of pots and cups: and you do many things like this.
9. And he told them, It is true, you have completely rejected and repudiated the commandment of God, in order that you may practice and observe your own traditions!

10. Because Moses said, Honor your father and your mother; and, Anyone who speaks evil of his father or mother, let him be put to death.^a

11. But you claim, If a man tell his father or mother, It is Corban, that is, a gift dedicated to the temple, by whatever means you should have benefited from me—

12. And you no longer allow him to do anything for his father or his mother,

13. Making void the word of God through your traditions which you have delivered. You do many things exactly like this.

*Ruins of Tyre**Sidon***159. UNWASHED HANDS DO NOT DEFILE ONE SPIRITUALLY****MARK 7**

14. And when he had called all the multitude to him, he said to them, Listen to me, all of you, and understand:

15. There is nothing from outside the man, which entering into him, is able to defile him: but the things which go out from him, these are the things which defile the man.

16. If anyone has ears to hear, let him hear.

MATTHEW 15

10. And he called the multitude to him, and he said to them, Hear and understand:

11. That which enters into the mouth does not defile the man; but that which comes out of the mouth, this defiles the man.

160. KEY LESSON: EVIL ORIGINATES IN THE HEART AND MIND—NOT FROM UNWASHED HANDS**MARK 7**

17. And when he went into a house to get away from the multitude, his disciples asked him about the meaning of the parable.

18. And he said to them, Are you also without understanding? Don't you comprehend that anything which enters into the man from outside is not capable of defiling him?

19. Because it doesn't enter into the heart and mind of the individual, but into the stomach, and goes out of the body into the sewer, purifying all the food.

MATTHEW 15

12. Then his disciples came to him and said, Did you know that the Pharisees were offended when they heard this saying?

13. But he answered and said, Every plant which my heavenly Father has not planted shall be pulled out, roots and all.

14. Let them alone; they are blind leaders of the blind. If the blind lead the blind, both will fall into the ditch.

15. And answering, Peter said to him, Expound this parable to us.

16. But Jesus said, Are you also still without understanding?

^a Ex. 20:12; 21:17; Lev. 20:9 ^b Isa. 29:13-14

MARK 7

20. And he said, Those things which proceed out of the man, these actually defile and profane the man.

21. Because from inside the hearts and minds of men emanate evil reasonings and imaginations, adulteries, sexual debaucheries, murders,

22. Thefts, covetous desires and impulses, wickednesses, deceit, evil permissiveness, an evil eye, blasphemy, haughtiness, pride and foolishness!

23. All these evils proceed from inside of the man, and defile him.

MATTHEW 15

17. Don't you comprehend yet, that everything which enters into the mouth goes into the stomach, and is cast out into the sewer?

18. But the things which proceed out of the mouth come from the heart and mind, and these things defile the man.

19. Because out of the heart and mind proceed evil thoughts, murders, adulteries, fornications and sexual looseness, thefts, false witnessings and blasphemies.

20. These are the things which defile the man: but eating with unwashed hands does not defile the man.

161. JESUS GOES TO TYRE AND SIDON AND HEALS THE DAUGHTER OF A CANAANITE WOMAN

MARK 7

24. And he left there, and went into the areas of Tyre and Sidon. And when he came into a house, he wanted no one to know it, but it could not be concealed.

25. Because a woman, whose little daughter had an unclean demon spirit, heard about him. This woman came and prostrated herself at his feet,

26. (Now the woman was a Greek, Syrophenician by race,) and she begged and pleaded with him, that he would cast the demon out of her daughter.

27. But Jesus said to her, First let the children be satisfied: because it is not proper to take the children's bread, and cast it out to the dogs.

28. But she answered and said to him, Yes, Lord! Yet even the little dogs under the table eat of the children's crumbs.

29. And he said to her, Because of this answer, go; the demon has gone out of your daughter.

30. And when she came to her house, she found the demon had gone out of her, and her daughter laid on the bed.

MATTHEW 15

21. And leaving there, Jesus went to the area of Tyre and Sidon.

22. And a Canaanite woman came from that region, and cried out to him, saying, Have mercy and compassion on me, Lord, Son of David! My daughter is possessed and tormented horribly by a demon.

23. But he did not answer her a word. Then his disciples came to him, saying, Get rid of her; because she is shouting and following us.

24. Then he answered and said, I was not sent except to the lost sheep of the house of Israel.

25. But she came and worshipped him, begging, Lord, help me!

26. But answering her, he said, It is not right to take the children's bread, and throw it to the dogs.

27. And she said, Absolutely true, Lord! But even the dogs eat of the crumbs which fall from their master's table.

28. Then Jesus answered and said to her, O woman, great is your faith: let it be done for you even as you have desired. And her daughter was healed from that very instant.

162. JESUS RETURNS TO GALILEE THROUGH DECAPOLIS AND HEALS A DEAF MAN

MARK 7

31. Then again he left the area of Tyre and Sidon, and he came to the Sea of Galilee, through the middle of the region of Decapolis.

32. And they brought to him a deaf man, who spoke with great difficulty; and they pleaded with him that he might lay his hands on him.

33. But he took him away, separate from the multitude; then he put his fingers to his ears, and he spit, and touched his tongue.

34. And when he looked up into heaven, he prayed inaudibly, and said to him, Ephphatha, that is, Be opened.

MARK 7

35. And immediately his ears were opened, and the bond of his tongue was loosed, and he spoke clearly.

36. But he commanded them that they should tell no one. But the more he commanded them, the more vociferously they proclaimed it.

37. And they were astonished and filled with awe beyond measure, saying, He has done all things well! He makes both the deaf to hear, and the dumb to speak!

163. JESUS HEALS MANY IN GALILEE**MATTHEW 15**

29. And Jesus left there, and came towards the sea of Galilee. And he went up into the mountain, and sat down there.

30. And the multitudes came to him, bringing with them the lame, the blind, the dumb, the maimed, and many others, and laid them down at Jesus' feet; and he healed them;

31. So that the multitudes were awestruck when they saw the dumb speaking, the maimed made whole, the lame walking, and the blind seeing. And they glorified the God of Israel.

164. JESUS FEEDS THE 4,000**MATTHEW 15**

32. But when Jesus called his disciples to him, he said, I am moved with compassion and mercy towards the multitude, because they have continued with me for three days already, and have nothing to eat. I am not willing to send them away fasting, because they might faint on the way back.

33. Then his disciples asked him, Where are we going to get so many loaves in the desert, in order to satisfy this large multitude?

34. But Jesus said to them, How many loaves do you have? And they said, Seven, and only a few small fish.

35. Then he commanded the multitude to sit down on the ground;

36. And after taking the seven loaves and the fish, he gave thanks, broke them, and gave them to his disciples, and the disciples to the multitude.

37. And everyone ate, and was satisfied; then they took up what was left over, seven baskets full.

38. Now those who had eaten were four thousand men, in addition to women and children.

MARK 8

1. In those days the multitude was very great, and didn't have anything they could eat, so that Jesus called his disciples to him, and explained to them,

2. I am moved with compassion and mercy toward the multitude, because they have continued with me three days already, and they have nothing which they may eat.

3. But if I should send them away to their homes fasting, they will faint on the way home: because some of them have come from far away.

4. And his disciples answered him, Where can anyone get enough to be able to satisfy these with bread here in a desert?

5. And he asked them, How many loaves do you have? And they said, Seven.

6. Then he ordered the multitude to sit down on the ground. And then he took the seven loaves, and gave thanks, and broke them, and gave to his disciples, so that they might distribute them. And they passed it out to the multitude.

7. They also had a few small fish, which after he blessed, he commanded to be distributed to them.

8. And they ate, and were satisfied. And they collected the leftovers, seven baskets.

9. And those who had eaten were about four thousand: then he sent them away.

165. THE PHARISEES DEMAND A SIGN

MATTHEW 15

39. Then after dismissing the multitudes, he boarded the boat, and came into the area of Magdala.

MATTHEW 16

1. Then the Pharisees and Sadducees came, tempting him, demanding that he demonstrate a sign from heaven for them.
 2. But he answered them, When evening comes, you say, Fine weather tomorrow, because the sky is red.
 3. But in the morning, A storm is coming, because the sky is red and overcast. You hypocrites, sanctimonious pretenders! You know how to discern the outward appearance of the sky, but the signs of the times you cannot discern.
 4. A wicked and adulterous generation seeks after a sign; but a sign shall not be given to it, except the sign of Jonah the prophet.^a Then he left them, and went away.

MARK 8

10. And immediately he got aboard the boat with his disciples, and came into the area of Dalmanutha.
 11. And the Pharisees came out, and began to oppose him with arguments, demanding a sign from heaven, and tempting him.
 12. And he groaned deeply in his spirit, and said, Why does this generation seek after a sign? Truly I tell you, there shall be no sign given to this generation.
 13. And he left them, and got into the boat again, and went away to the other side.

a—Jonah 1:17

166. THE LEAVEN OF THE PHARISEES IS THEIR DOCTRINE

MATTHEW 16

5. And when his disciples arrived at the other side, they noticed that they had forgotten to take loaves.
 6. Then Jesus said to them, Watch out, and beware of the leaven of the Pharisees and Sadducees.
 7. But they reasoned among themselves, saying, He said this because we did not take loaves.
 8. And knowing this, Jesus said to them, Why are you reasoning among yourselves, O you of little faith, because you haven't brought loaves?
 9. Don't you comprehend or remember the five loaves for five thousand, and how many baskets you gathered up?
 10. Nor the seven loaves for the four thousand, and how many baskets you gathered up?
 11. How is it that you do not comprehend that I did not speak to you concerning bread, in warning you to beware of the leaven of the Pharisees and Sadducees?
 12. Then they understood that he did not say to beware of the leaven of bread, but to beware of the teaching and doctrine of the Pharisees and Sadducees.

a—Isa. 6:9-10; Jer. 5:21; Ezk. 12:2

MARK 8

14. But the disciples had forgotten to take bread, and except for one loaf, they didn't have any with them in the boat.
 15. And he commanded them, saying, Listen, beware of the leaven of the Pharisees, and the leaven of Herod.
 16. And they began reasoning with one another, saying, It is because we do not have bread.
 17. But Jesus, knowing what they were thinking, asked them, Why are you reasoning, because you do not have bread? Don't you yet perceive or comprehend? Have you still hardened your hearts and minds?
 18. Having eyes, don't you see? And having ears, don't you hear? And don't you remember?^a
 19. When I broke the five loaves to the five thousand, how many baskets full of leftovers did you take up? They said to him, Twelve.
 20. And when the seven loaves were given to the four thousand, how many baskets full of leftovers did you take up? And they said, Seven.
 21. And he asked them, How is it that you don't comprehend or understand?

167. JESUS HEALS A BLIND MAN AT BETHSAIDA**MARK 8**

22. Then he came into Bethsaida; and they brought a blind man to him, and pleaded with him that he might touch him.

23. And he took hold of the blind man's hand, and led him out of the village; and after he spit upon his eyes, he laid his hands upon him, and asked him if he could see anything.

24. And he looked up and replied, I see men; I see them walking, as trees.

25. Then again he laid his hands upon his eyes, and made him look up. And his sight was restored, and he saw everyone clearly.

26. And he sent him away to his house, with this instruction, You may not enter into the village; neither tell it to anyone in the village.

**168. JESUS' CHURCH BUILT UPON HIMSELF.
HE REVEALS THAT HE IS THE CHRIST, THE ROCK***

MATTHEW 16

13. And when Jesus came into the area of Caesarea Philippi, he questioned his disciples, and asked, Whom do men claim the Son of man to be?

MARK 8

27. Jesus and his disciples left, and went into the villages of Caesarea Philippi. And on the way he was questioning his disciples, asking them, Whom do men claim me to be?

LUKE 9

18. And one day as he was praying alone, the disciples were with him: and he questioned them, saying, Whom do the people claim that I am?



A Massive Cliff "PETRA"

MATTHEW 16

14. And they said, Some say, John the Baptist; and others say, Elijah; and others say, Jeremiah, or one of the prophets.

15. He asked them, But whom do you claim me to be?

16. Then answered Simon Peter, saying, You are the Christ, the Son of the living God.

17. And answering, Jesus said to him, Blessed are you, Simon son of Jona: because flesh and blood has not revealed it to you, but my Father who is in heaven.

18. And I also tell you, That you are Peter [which means a stone, and refers to Peter]. But on this rock [which means a great massive rock, and refers to Christ Himself]* I will build my church, and the mouth of the grave shall not prevail against it.^a

a—Psa. 37:1-4, 26-37

MARK 8

28. And they answered, John the Baptist; but some others say, Elijah; while others say, One of the prophets.

29. And he asked them, But you, whom do you claim me to be? And Peter answered and said to him, You are the Christ.

30. And he strictly charged them that they should tell no one concerning him.

LUKE 9

19. And answering, they said, John the Baptist; and others say, Elijah; and still others, that one of the ancient prophets has been resurrected.

20. So he asked them, But whom do you yourselves say that I am? And Peter answering said, The Christ of God.

21. And he gave them strict orders, commanding them to tell this to no one.



Water Flowing From Cliff to Stones.

*The geographic location of Caesarea Philippi was a fitting place for Jesus Christ to reveal He was the Messiah, and He would build His Church upon Himself. Just prior to entering Caesarea Philippi, there was a huge cliff which dominated the scene. At the base of this cliff, during the time of Jesus, a major spring gushed out from under the cliff; it was one of the sources of the Jordan River. Pure water is symbolic of God's Holy Spirit (John 7:37-39). In Revelation 22:1, pure crystal-clear waters of life, portraying God's Holy Spirit of eternal life, are flowing from the throne of God and the Lamb. The spiritual and symbolic lessons Jesus was teaching in this setting are obvious. Jesus Christ is the Massive Cliff through whom the Holy Spirit would flow to His Church. In the river were small stones, to which the water flowed. Christians are called lively stones (I Peter 2:5). Jesus was clearly teaching the disciples that God's Holy Spirit would flow out from God the Father through Jesus to them. This was the perfect setting to graphically illustrate a lasting lesson to Peter and the rest of the apostles. In fact, Jesus was telling the apostles and disciples that He would build His Church on Himself, and definitely not on Peter, as traditionally thought and claimed by Many. The key to this understanding is in the Greek. Jesus said to Peter, "You are Peter" (Greek *Petros*). The meaning of this word was given definition by Jesus Himself. In John 1:42, the interpretation of Peter, also Cephas, is "a stone". This is what Jesus was emphasizing here. Peter was a stone. Next Jesus said of Himself, "But on this rock I will build my Church." The Greek clearly conveys the meaning. The Greek word translated Rock, for Jesus Christ, is *Petra*, which means "massive cliff"! Christ Himself is that Rock, the Massive Cliff, exactly like the one dominating the scene as they came into Caesarea Philippi. Peter was a pebble or a stone in comparison. Jesus built His Church on Himself. He never would build it on any man! Other scriptures verify this truth. Jesus Christ is called the Rock, *Petra* (I Cor. 10:4; Eph. 2:20). Even Peter later wrote about Jesus as the chief corner, or the main foundational undergirding of the Church Jesus said He would build, in I Peter 2:4-6. Jesus Christ is called the Head of the Church; no man can be the Head (Eph. 1:22; Col. 1:18). Peter himself, shortly after the resurrection of Jesus Christ, said that the stone which the builders set at nought had become the head of the corner (Acts 4:11). This shows that Peter knew he was not the head stone, or the head of the Church of God. I Corinthians 3:11 shows that all who are Christians must be built on the foundation of Jesus Christ, and not on Peter. Through the clear and direct words of Jesus Christ Himself, we know that He has built His Church on Himself, not on any stone of a man or a man's successor.

169. JESUS DELEGATES BINDING AND LOOSING AUTHORITY TO HIS APOSTLES

MATTHEW 16

19. Moreover I will give to you the keys of the kingdom of heaven: so that whatever you may bind on earth shall be bound in heaven; and whatever you may loose on the earth shall be loosed in heaven.^a

20. Then he commanded and charged his disciples that none of them should tell anyone that he was Jesus the Christ.

a—Isa. 22:22; Rev. 3:7-8

170. JESUS TEACHES HE MUST BE CRUCIFIED, AND RESURRECTED AFTER THREE DAYS

MATTHEW 16

21. From that time Jesus began to reveal to his disciples that it was necessary for him to go to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day.

MARK 8

31. And he began teaching them that it was necessary for the Son of man to suffer a great many things, and to be repudiated and rejected by the elders and chief priests and scribes, and to be killed, and after three days to rise again from the dead.

LUKE 9

22. Saying, It is necessary and inevitable that the Son of man suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and the third day be resurrected.

171. JESUS REBUKES PETER FOR A SATANIC ATTITUDE

MATTHEW 16

22. And Peter took him aside, and began to rebuke him, saying, God will be merciful to you, Lord. This shall not happen in any way to you.

23. But turning to Peter, he said, Get behind me, Satan! You are an offense to me: because your thoughts are not on the things of God, but on the things of men!

MARK 8

32. And he openly spoke this word to them. But Peter took him aside, and began to rebuke him.

33. But Jesus, turning and facing his disciples, rebuked Peter, saying, Get behind me, Satan! Because your thoughts are not of the things of God, but of the things of men!

172. YOU MUST LOSE YOUR LIFE IN JESUS CHRIST, AND TAKE UP YOUR CROSS AND FOLLOW HIM

MATTHEW 16

24. Then Jesus said to his disciples, If anyone desires to come in my footsteps and follow after me, let him utterly disown himself; and let him take up his own cross, and follow me.

25. Because whoever may desire to save his life shall

MARK 8

34. And when he called the people to him with his disciples, he said to them, Whoever desires to come after me, let him utterly disown himself; and let him take up his cross, and follow me.

35. Because whoever may desire to save his life shall

LUKE 9

23. And he said to all of them, If anyone desires to come after me, let him completely disown himself; and let him take up his cross daily, and follow me.

24. Because whoever may desire to save his life shall lose it; but whoever may

MATTHEW 16

lose it; but whoever may lose his life for my sake shall find it.

26. For what advantage is it, if a man wins the whole world and loses his life? Or what shall a man give as an exchange or ransom for his life?

27. For the Son of man is going to come in the glory of his Father with his angels; and then he shall reward each one according to his works.^a

MARK 8

lose it; but whoever may lose his life on account of me and on account of the gospel, he shall save it.

36. Because what advantage is it to a man, if he gains the whole world, and loses his own life?

37. Or what shall a man give as a ransom for his own life?

38. Because whoever may have been ashamed of me and of my words in this adulterous, sinful and wicked generation; the Son of man will also be ashamed of him, when he shall come in the glory of his Father with the holy angels.^a

LUKE 9

lose his life for my sake, he shall save it.

25. Because what does it profit a man, if he wins the whole world, but he himself is destroyed, or suffers the loss of his own life?

26. Because whoever may be ashamed of me and my teaching and message, the Son of man will be ashamed of him, when he shall come in his own glory, and the glory of the Father, and of the holy angels.^a

a Isa. 40:9-11; Prov. 24:12; Mal. 3:2; Zech. 14:4-5



Merchant Riding Donkey--Old Jerusalem.

173. THE VISION OF THE TRANSFIGURATION OF JESUS IN HIS COMING GLORY*

MATTHEW 16

28. Truly I tell you, there are some of those standing here, who shall in no way experience death, until they have seen the Son of man coming in his kingdom.

MATTHEW 17

1. Then after six days Jesus took with him Peter, and James, and John his brother, and brought them up into a high mountain away from the rest of the disciples.

2. And he was transfigured in their presence: and his face shined as the sun, and his clothing became brilliant and white as the light.

MARK 9

1. And he said to them, Truly I tell you, that there are some of you standing here, who shall not experience death, until they have seen the kingdom of God come with power.

2. Then after six days Jesus took with him Peter, and James, and John, and led them up into a high mountain separately by themselves. And he was transfigured before them.

3. And his clothes began shining, exceedingly brilliant, white as snow; such as no bleach here on earth is able to whiten them.

4. And Elijah with Moses appeared to them: and they were talking with Jesus.

LUKE 9

27. But I am telling you a truth, there are some standing here who shall in no way taste of death, until they have seen the kingdom of God.

28. And it happened about eight days after these sayings, that he took Peter, John, and James, and went up into the mountain to pray.

29. Then it happened that as he was praying, the very appearance of his face was changed, and his clothing was radiant white and glistening with great brightness.

30. And suddenly two men talked with him, who were Moses and Elijah:

*The time, the place, and the awesome meaning of this transfiguration were truly significant, and carried a deep and moving lesson for the apostles. Here again, the pattern and parallel between the Old Covenant and the New Covenant is clearly evident. When the Eternal God of the Old Testament, who actually was the One who became Jesus Christ, confirmed the Old Covenant with ancient Israel, Moses was called and chosen to be the prophet between God and the people (Ex. 19:7-8).

Moses desired to see the glory of the Eternal God. He was granted this request by being allowed to see the back part of God in His glorified form (Ex. 33:18-23). He was the first human ever allowed to see the Eternal God in his glorified form. Moses was thus established as a unique prophet of God.

When the Eternal God, the One who became Jesus Christ, was about ready to establish the New Covenant and the New Testament Church, He also gave this same stamp of approval to the leading apostles: Peter, James, and John.

This is the reason Jesus took the three of them with Him up into the mountain (probably Mount Hermon) and was transfigured in a vision before them. They saw the glory of God in this vision. They also saw in vision what Moses and Elijah will look like in glory, after the resurrection, in the kingdom of God. Keep in mind that Elijah was the second greatest prophet of God, after Moses. Elijah also was spoken to by God at Mount Sinai, and later was carried away through the sky by a flaming, glorious chariot of God to a place of retirement.

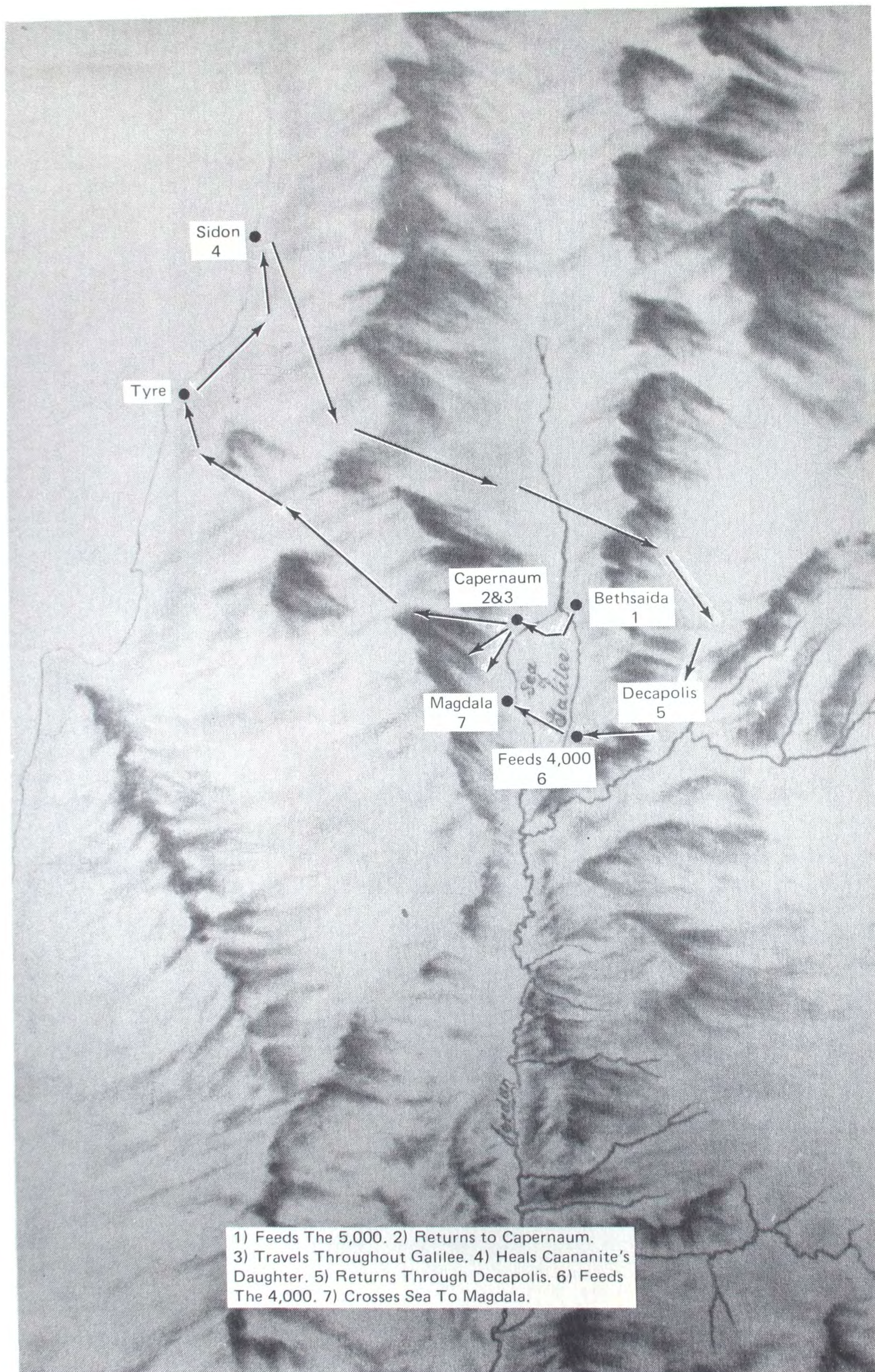
This event then takes on a dynamic and powerful meaning for the apostles, because with this transfiguration vision, they had proof that the same One who dealt with and led Moses and the children of Israel, was going to lead them with His Spirit.

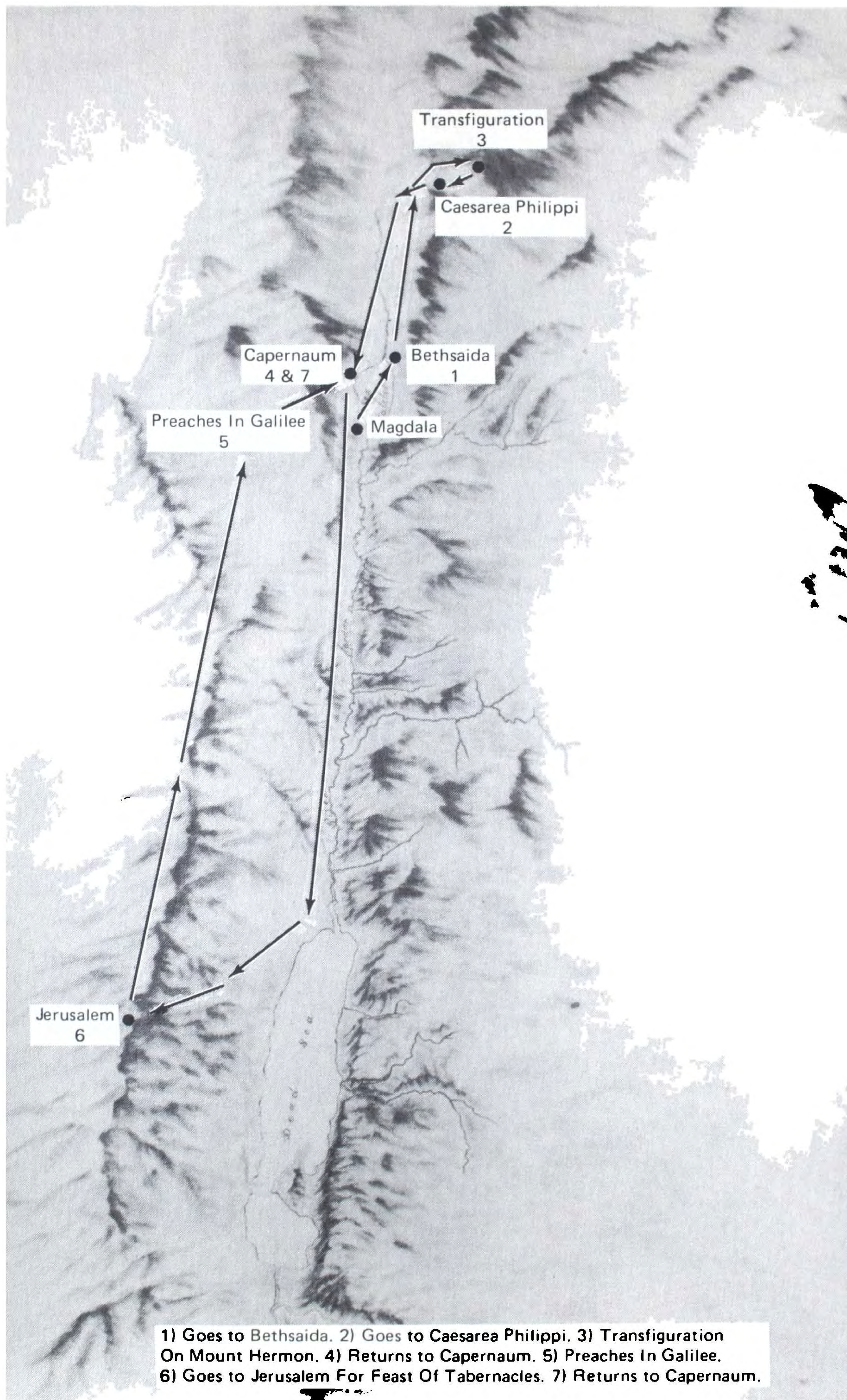
It was a tremendous event, which would always burn in their minds, to inspire them to portray the hope of glory for all true Christians. It was a prophetic vision, showing what it will be like to be born again by the power of God through the resurrection.

The meaning of this event is profound! But add to this the very day and season when this event took place. The natural flow of events and the chronology show that this took place some time just before the Feast of Tabernacles.

The holy day which pictures the return of Jesus Christ in all His power and glory is the Feast of Trumpets. This feast occurs on the first day of the seventh month, the first of Tishri. The Jews had a custom, that they were not to construct or build any of the tabernacles or booths for the Feast of Tabernacles, until the day after the Feast of Trumpets. Remember, Peter said, "Let us make here three tabernacles." This verse gives a very strong indication that this event probably occurred on or immediately following the Feast of Trumpets.

Though the Bible does not tell us directly that this was the first of Tishri, it seems logical that God would use the Feast of Trumpets, which shows a future fulfillment, to portray in vision this momentous event. It is a reasonable conclusion that God would inspire an event of such magnitude and significance to occur on that holy day, the Feast of Trumpets, because that is the very meaning of the feast day.





MATTHEW 17

3. And suddenly Moses and Elijah appeared to be talking with him.

4. Then, speaking up, Peter said to Jesus, Lord, it is good for us to be here. If you desire, let us make three tabernacles here, one for you, and one for Moses, and one for Elijah.

5. While he was still speaking, suddenly a bright cloud enveloped them. And then a voice out of the cloud said, This is my Son, the beloved, in whom I have found delight, and whom I have sanctified; listen to him.^a

6. When the disciples heard it, they prostrated themselves on their faces, and were exceedingly terrified.

7. Then Jesus came and touched them, and said, Get up, and do not be terrified.

8. When they looked around, they saw no one except Jesus alone.

9. And as they were descending from the mountain, Jesus commanded and charged them, saying, Tell the vision to no one, until the Son of man is resurrected from the dead.

MARK 9

5. Then speaking for himself, Peter said to Jesus, Master, it is good for us to be here. Let us make three tabernacles, one for you, and one for Moses, and one for Elijah.

6. This he did because he didn't know what he should say; for they were extremely terrified.

7. And there came a cloud and enveloped them: and a voice came out of the cloud, saying, This is my Son, the beloved; listen to him!^a

8. And suddenly they looked around, and they didn't see anyone any longer, but only Jesus alone with themselves.

9. And as they were descending from the mountain, he warned them that they should tell no one what they had seen, until after the Son of man be resurrected from the dead.

10. And that word they kept among themselves, questioning what was meant by the resurrection from the dead.

a—Deut. 18:15; Psa. 2:7

LUKE 9

31. Who were appearing in glory, and spoke of his coming death which he was about to accomplish in Jerusalem.

32. But Peter and those with him were oppressed with sleep. But when they were fully awake, they saw his glory, and two men who stood with him.

33. And it happened as these two departed from him, Peter said to Jesus, Master, it is good for us to be here! Now let us make three tabernacles, one for you, and one for Moses, and one for Elijah: but he was not really aware of what he was saying.

34. But while he was saying these things, a cloud came and enshrouded them: and they were afraid as they entered into the cloud.

35. Then a voice came out of the cloud, saying, This is my Son, the beloved. Hear him!^a

36. And as the voice finished, Jesus was found alone: and they were completely silent, and told no one in those days about anything that they had seen.

174. JOHN THE BAPTIST WAS A TYPE OF ELIJAH

MATTHEW 17

10. But his disciples asked him, saying, Why then do the scribes say that Elijah must come first?

11. And answering them, Jesus said, Elijah shall truly come first, and shall restore all things.^a

12. But I tell you, that Elijah has already come, and they did not know or recognize him; instead they did to him whatever they

MARK 9

11. Then they asked him, saying, Why do the scribes say that Elijah must come first?

12. And answering he said to them, Truly Elijah does come first, and restores all things.^a Also, it has been written how the Son of man should suffer a great many things, and be totally despised, and be utterly brought to nothing.

MATTHEW 17

intended and desired. In the same way also the Son of man is about to suffer from them.

13. Then the disciples understood that he spoke to them concerning John the Baptist.

MARK 9

13. But I tell you, that Elijah also has come, and they did to him whatever pleased them, as it has been written about him.

a—Mal. 4:5



Spring in Galilee.

175. JESUS CASTS OUT A DEAF AND DUMB SPIRIT FROM A BOY

MARK 9

14. And when he came to the disciples, he saw a great multitude surrounding them, and the scribes arguing with them.

15. And immediately when all the people saw him, they were greatly surprised and excited; and as they were running up to him, they greeted him.

16. And he asked the scribes, Why were you arguing with them?

17. Then someone out of the crowd answered and said, Master, I have brought to you my son, who has a dumb spirit.

18. And wherever it seizes him, it dashes him down on the ground: and he foams, and gnashes his teeth, and is shriveling up and wasting away. And I asked your disciples, that they might cast it out; but they didn't have the power to do it.

19. Then he answered him and said, O faithless generation, how long shall I be with you? How long shall I put up with you? Bring him to me!

20. And they brought him to Jesus. But when the spirit saw him, immediately it threw him into convulsions; and he fell down on the ground, rolling about and foaming at the mouth.

MATTHEW 17

14. And when they returned to the multitude, a man came to him, and kneeling down, he said,

15. Lord, have mercy and compassion on my son: because he is insane, and suffers horribly: frequently he falls into the fire, and often into the water.

16. And I have brought him to your disciples, but they were not able to heal him.

17. And answering, Jesus said, O faithless and perverted generation, how long shall I put up with you? Bring him to me.

18. Then Jesus rebuked it, and the demon went out from him: and the boy was healed from that instant.



Field in Galilee.

LUKE 9

37. And it happened that on the next day, after they descended from the mountain, a great multitude met him.

38. And suddenly a man from the crowd shouted, saying, Teacher, I beg of you, look at my son: because he is my only child.

39. Look, a spirit violently seizes him, and suddenly he screams out; then it throws him into convulsions with foaming and frothing; and with difficulty it departs from him, leaving him bruised and hurting.

40. And I pleaded with your disciples that they might cast it out, but they were not able.

41. And answering, Jesus said, O unbelieving and perverted generation, how long shall I be with you, and put up with you? Bring your son here!

42. But while the boy was approaching Jesus, the demon thrust him down on the ground, and threw him into convulsions. Then Jesus rebuked the unclean demon spirit, and healed the child, and gave him back to his father.

MARK 9

21. And he asked his father, How long has it been doing this with him? And he said, From childhood.

22. And frequently it has thrown him into fire and into water, seeking to destroy him: but if you are able to do anything, please help us, have compassion on us!

23. And Jesus said to him, If you are able to believe, all things are possible to anyone who believes.

24. And immediately crying out, the father of the little child, with tears streaming down, said, I do believe, O Lord; but help my unbelief.

25. Then as Jesus saw that a multitude was running and surging together around him, he rebuked the demon spirit, saying to it, You dumb and deaf spirit, I command you, come out of him, and you may never enter into him again.

26. And after screaming, the spirit threw him into convulsions; then it came out. And the boy became as if he were a corpse; so much so that many said, He is dead!

27. But Jesus took him by the hand, and raised him up; and he stood up.



Ruins of Samaria



Sea of Galilee

**176. LESSON: FAITH TO ACCOMPLISH MIRACLES
COMES ONLY THROUGH PRAYER AND FASTING**

MARK 9

28. And when he came into a house, his disciples asked him privately, Why was it that we were not able to cast it out?

29. And he answered them, This type cannot go out by anything, except by prayer and fasting.

MATTHEW 17

19. Then the disciples came to Jesus privately and asked, Why weren't we able to cast it out?

20. And Jesus told them, Because of your faithlessness. For truly I tell you, if you have faith as a mustard seed, you shall say to this mountain, Remove from



Nazareth

MATTHEW 17

here to there; and it shall be; so then nothing shall be impossible for you.

21. But this kind does not go out except through prayer and fasting.

177. JESUS TEACHES HIS DISCIPLES ABOUT HIS DEATH AND RESURRECTION

MARK 9

30. And they left there, and went through Galilee; and he didn't want anyone to know about it.

31. Because he was teaching his disciples, and told them, The Son of man is going to be delivered into the hands of men, and they will kill him. But after he has been killed, on the third day he will be resurrected.

32. But they did not comprehend that statement, and were afraid to ask him.

MATTHEW 17

22. And while they remained in Galilee, Jesus said to them, The Son of man is about to be betrayed into the hands of men:

23. And they will kill him. But the third day he shall be raised up. And they were greatly grieved and sorrowful.

LUKE 9

43. And everyone was amazed at the mighty power of God. And as everyone was still wondering at all that Jesus had done, he told his disciples, 44. Let these words sink deep into your ears: for the Son of man is going to be betrayed into the hands of men.

45. But they didn't understand this saying, and it was hidden from them, so that they would not perceive the meaning of it. And they were afraid to ask him about this saying.

178. THE GREAT FEAST OF TABERNACLES IN JERUSALEM—JESUS COMMANDS HIS FAMILY TO GO UP TO THE FEAST

JOHN 7

2. Now the feast of the Jews was approaching, the Feast of Tabernacles.^a

3. Then his own brothers said to him, Leave here, and go into Judaea, so that your disciples also may see your works which you are doing.

4. Because no one does anything in secret, but seeks to be known by the public. If you do these things, reveal and show yourself to the world.

5. For even his own brothers did not believe in him.

6. Then Jesus said, My time has not yet come: but your time is always ready.

7. The world is unable to hate you; but it hates me, because I testify concerning it, that the works of it are evil and wicked.

8. As for you, you go up to this Feast of Tabernacles. I am not ready to go to this Feast yet; for my time has not yet been fulfilled and completed.

a—Lev. 23:33-44

179. JESUS GOES TO THE FEAST SECRETLY

9. And after telling them this, he remained in Galilee.

10. But when his own brothers had gone up, then he also went up to the Feast, not publicly, but secretly.

180. THE JEWS LOOK FOR JESUS AT THE FEAST

JOHN 7

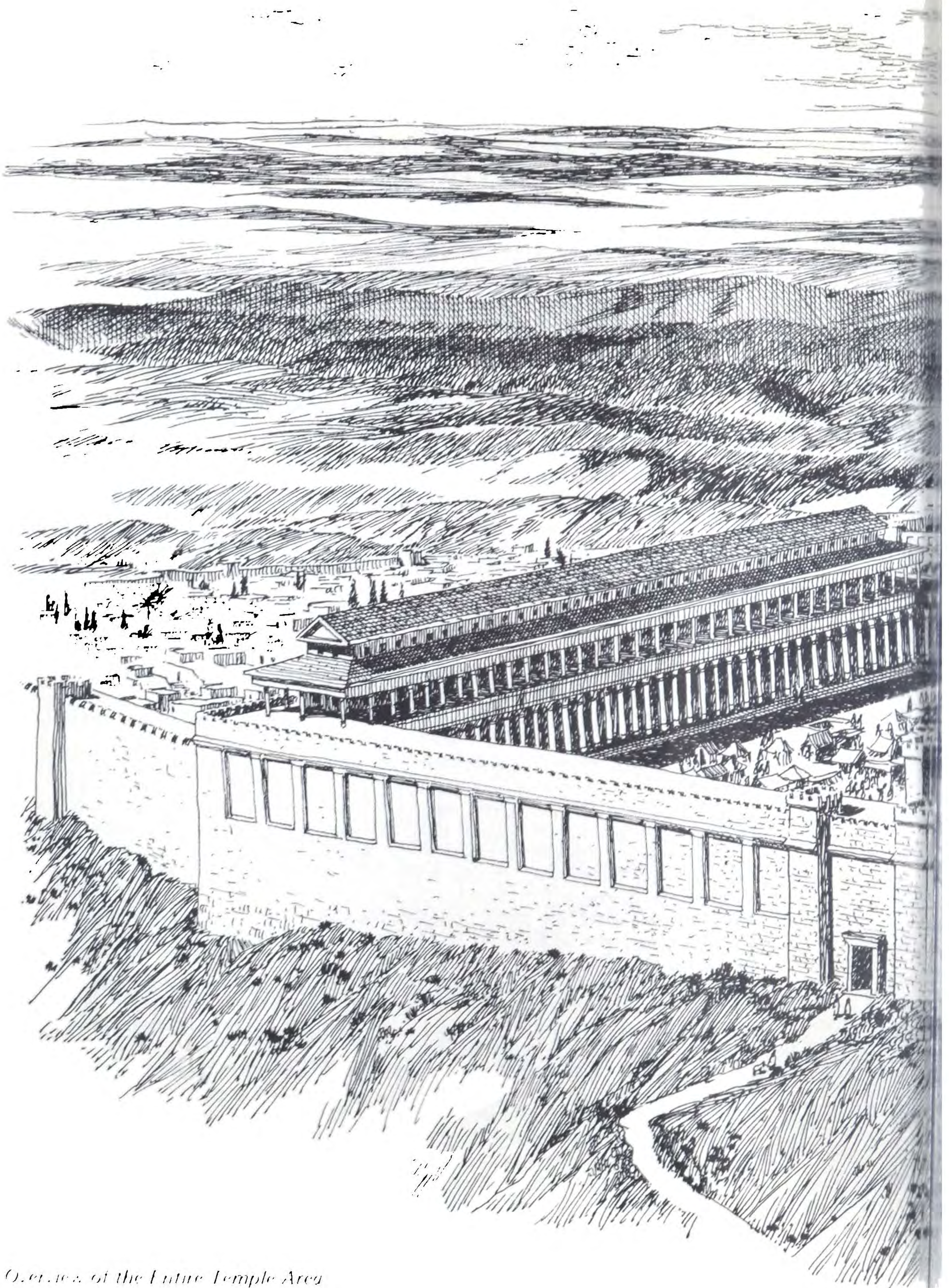
11. Now the Jews were searching for him at the Feast, and asked, Where is he?
12. And there was a great deal of arguing about him among the multitudes. Some said, He is good: but others said, No; he is deceiving the people.
13. However, no one stood up and publicly spoke out concerning him, because they were afraid of the Jews.

181. IN THE MIDDLE OF THE FEAST JESUS SHOWS HIMSELF OPENLY AND TEACHES IN THE TEMPLE

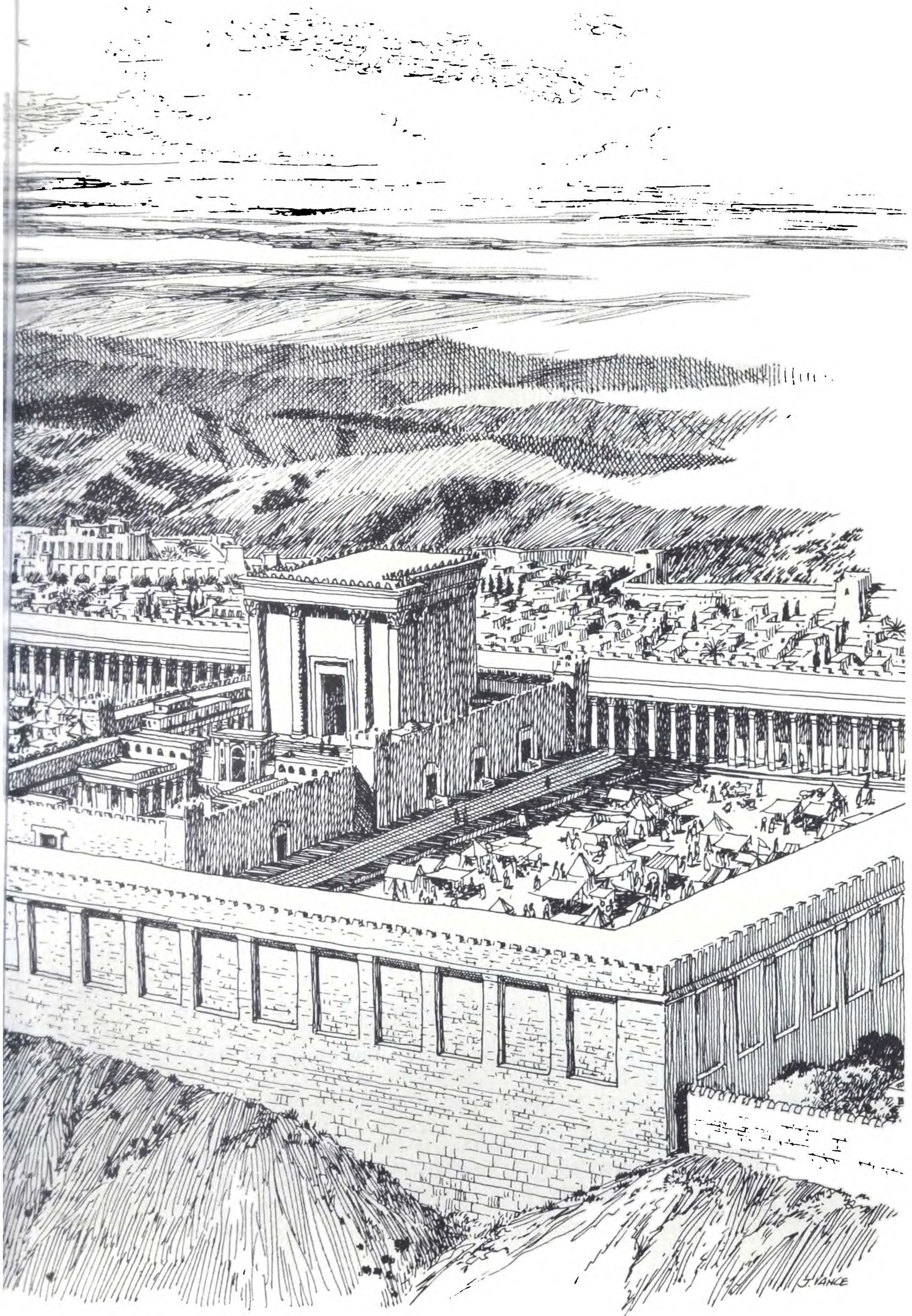
JOHN 7

14. But about the middle of the Feast, Jesus went up into the temple and was teaching.
15. And the Jews were wondering, and said, How does this man understand scriptures, not having had an approved education?
16. Jesus answered them and said, My doctrine and teaching are not mine, but His who sent me.
17. If anyone desires to practice and do His will and pleasure, he shall understand about the doctrine and teaching, whether it is from God, or whether I am speaking of myself alone.
18. He who is speaking of himself is seeking glory for himself: but he who is seeking the glory of the Father who has sent him, he is true, and there is no unrighteousness in him.
19. Did not Moses give you the law? But not one of you keeps or practices the law! Why are you seeking and plotting to kill me?
20. The people answered and said, You have a demon! Who is seeking and plotting to kill you?
21. Jesus answered and told them, I have done one work, and all of you were amazed.
22. Now then, Moses has given you circumcision (not that it actually was from Moses, rather it was from the fathers);^a and on the Sabbath you circumcise a man.
23. If a man receives circumcision on the Sabbath, in order that the law of Moses may not be broken; why are you angry with me, because I made a man entirely whole on the Sabbath?
24. Judge not according to the outward appearance, but judge righteous judgment!
25. Therefore some of those of Jerusalem said, Isn't this the one they are seeking and plotting to kill?
26. And look, he is preaching publicly, and they are saying nothing to him. When did the rulers truly recognize that this is indeed the Christ?
27. But we know this man, where he is from. And the Christ, whenever he may come, no one will know where he is from.
28. Then Jesus called aloud in the temple, as he was teaching, and said, You both know me, and you know where I am from. I have not come of myself alone, but He who has sent me is true, whom you do not even know.
29. But I know Him: because I am from Him, and He has sent me.
30. Therefore they were seeking to take him: but no one laid his hands upon him, because his hour had not yet come.
31. But many of the people believed and had faith in him, and said, The Christ, when he comes, will he do more miracles than these which this man has done?
32. The Pharisees overheard the people arguing these things concerning him; and the Pharisees and the chief priests sent officers in order that they might arrest him.

^a—Gen. 17:9-14; Lev. 12:1-3



Overview of the Future Temple Area



182. LATER THE JEWS WOULD SEEK JESUS AND WOULD NOT FIND HIM

JOHN 7

33. Then Jesus said to them, I am with you yet a little while, and I am going to Him who has sent me.
34. You will seek me, and shall not find me: and where I am, you are not able to come.
35. Therefore the Jews said among themselves, Where is he going, that we cannot find him? Is he going to the Dispersion among the Gentiles, to teach the Gentiles?
36. What is the meaning of this saying which he said, You will seek me, and shall not find me: and where I am, you are not able to come?

183. ON THE LAST GREAT DAY HE TEACHES ABOUT THE HOLY SPIRIT, IN THE EVENING AS THE DAY BEGINS

37. And in the Last Day, the Great Day of the Feast, Jesus stood up and called aloud, saying, If anyone thirst, let him come to me and drink!
38. Anyone who believes and has complete faith and trust in me, as the scripture has said, Out of his innermost being shall flow rivers of living water.^a
39. (But he said this concerning the Spirit, which those who were believing in him were going to receive: because the Holy Spirit had not been given, since Jesus was not yet glorified.)

a—Prov. 18:4; Rev. 22:1

184. A DISPUTE ABOUT JESUS BEING THE CHRIST

40. Therefore when many of the people heard this preaching, they said, This truly has to be the prophet.
41. Others said, This is the Christ. But still others said, Does the Christ, then, come out of Galilee?
42. Doesn't the scripture say that the Christ comes from the lineage of David, and from Bethlehem, the village where David was?^a
43. Then a division occurred among the people.
44. And some of the officers wanted to take him; but not one of them arrested him.
45. Then the officers returned to the chief priests and Pharisees; and they asked them, Why didn't you bring him?
46. The officers answered, Never has a man spoken as this man speaks!
47. The Pharisees answered them, Have you also been deceived?
48. Have any of the rulers and leaders believed in him, or have any of the Pharisees?
49. But this multitude which does not understand or know the law is accursed.
50. Then Nicodemus (he was the one who came to Jesus by night, being one of them) said to them,
51. Does our law judge and condemn the man unless we hear from the man himself first, and we understand what he is doing?
52. They answered and said to him, Are you also from Galilee? Search and see, that a prophet has never come out of Galilee!
53. And every man went to his own house.

a—II Sam. 7:12-16; Isa. 11:1; Mic. 5:2

185. JESUS TEACHES IN THE DAY PORTION OF THE LAST GREAT DAY

JOHN 8

1. But Jesus went to the mount of Olives.
2. And early in the morning he came again into the temple, and all the people came to him; and he sat down and began teaching them.

186. A WOMAN CAUGHT IN AN ACT OF ADULTERY IS AN EXAMPLE OF JUDGMENT

JOHN 8

3. Then the scribes and Pharisees brought a woman to him who had been caught in adultery; and after displaying her in the middle of them,
4. They said to him, Master, this woman was caught in the very act of committing adultery.
5. Now in the law, Moses commanded us to stone such persons.^a Therefore what do you say?
6. But this they said, tempting him, that they might be able to accuse him. But Jesus leaned forward, and with his finger wrote on the ground.
7. But as they continued asking him, he lifted himself up, and said to them, The sinless one among you, let him throw the first stone at her!
8. And again he leaned forward, and wrote on the ground.
9. But after hearing that, and being convicted by their own conscience, they went out one by one, beginning with the eldest, until the last. Then Jesus was left with the woman standing in the middle of them.

a—Lev. 20:10; Deut. 22:22-24

187. JESUS LETS THE WOMAN GO WITH A WARNING TO SIN NO MORE

JOHN 8

10. Then Jesus lifted himself up, and seeing none of the accusers, but the woman, he asked her, Woman, where are your accusers? Didn't anyone condemn you?
11. And she said, No one, Lord. And Jesus said to her, Neither do I condemn you. Go, and never sin again like that!

188. PHARISEES LAUNCH A VERBAL ATTACK AGAINST JESUS

JOHN 8

12. Then Jesus spoke to them again, saying, I am the light of the world. Anyone who follows me shall never walk in the darkness, but shall have the light of life.
13. Then the Pharisees said to him, You testify and witness about yourself; your testimony and witness is not true.
14. Jesus answered and said to them, Even if I do testify and witness about myself, my witness is absolutely true: because I know where I came from, and where I am going; you do not know where I came from, and where I am going.
15. You judge according to the dictates of human nature; I judge no one with that standard!
16. And if also I judge, my judgment is absolutely true: because I am not alone, but I and the Father who has sent me.
17. And in your law also it has been written, that the witness and testimony of two men is true.^a
18. I am one who testifies and witnesses about myself, and the Father who has sent me testifies and witnesses about me.
19. Then they said, Where is your Father? Jesus answered, You neither know me, nor do you know my Father. If you had known me, you would have known my Father also.
20. These words Jesus spoke in the treasury, while teaching in the temple. And no one arrested him; because his hour had not yet come.

a—Deut. 17:6; 19:15

189. PHARISEES ARE OF THIS WORLD AND CANNOT UNDERSTAND JESUS' WORDS

JOHN 8

21. Then Jesus told them again, I am going away, and you will seek me, but you will die in your sin. Where I am going, you are not able to come.
22. Therefore the Jews said, Will he kill himself? because he says, Where I am going, you are not able to come.
23. And he said to them, You are from beneath. I am from above. You are of this world and society. I am not of this world and society.
24. That is why I said to you, that you will die in your sins: because if you do not believe that I AM, you will die in your sins!
25. Therefore they asked him, Who are you? And Jesus said to them, From the very beginning I have been telling you who I am.
26. Now I have many things to say and to judge concerning you: but He who sent me is absolutely true; and what I have heard from Him, these are the things I am speaking to the world.
27. They did not know or comprehend that he spoke to them about the Father.
28. Therefore Jesus said to them, When you have lifted up the Son of man, then you shall know that I AM, and I do nothing by myself, alone; but exactly as my Father taught me, I speak these things.
29. And He who sent me is with me. The Father has not left me alone; because I always do the things which are pleasing to Him.

190. OBEYING THE TRUTH MAKES YOU FREE FROM SIN

JOHN 8

30. As he was speaking these things, many believed on him.
31. Then Jesus said to the Jews who believed on him, If you continue in and live by my word, truly you are my disciples.
32. And you shall understand and comprehend the truth, and the truth shall set you free!
33. They answered him, We are Abraham's descendants, and have never been under bondage to anyone. How can you say, You shall become free?
34. Jesus answered them, Truly, truly, I say to you, that everyone who is practicing sin is a slave of sin.
35. Now the slave does not live in the house forever. The Son lives forever, into the ages of eternity.
36. Therefore if the Son shall set you free, you shall truly be free.

191. PHARISEES ARE OF THEIR SPIRITUAL FATHER, THE DEVIL

JOHN 8

37. I know that you are Abraham's descendants; but you are plotting to kill me, because my word has no entrance or place within you.
38. I am speaking of what I have seen from my Father: and you practice what you have seen from your father.
39. They answered and said to him, Abraham is our father. Jesus said to them, If you were the children of Abraham, you would practice the works of Abraham.^a
40. But now you are plotting to kill me, a man who has spoken the truth to you, which I have heard from God. Abraham did not do this.
41. You practice and do the works of your father! Then they said to him, We have not been born from fornication. We have one father, even God!
42. Therefore Jesus said to them, If God were really your Father, you would love me: because I proceeded forth and came from God; neither have I come of my own self, but He has sent me.
43. Why don't you understand my speech? Because you are not able to hear or understand my word.

JOHN 8

44. You are of your father, the devil, and you love to practice and execute the lust of your father! He was a murderer from the very beginning, and did not live by or remain in the truth, because there is not truth in him. Whenever he tells a lie, he is speaking from his own heart: because he is a liar, and the father and instigator of it!
45. And because I am speaking the truth, you do not believe me.
46. Which one of you will convict me of a sin? But if I am speaking the truth, why don't you believe me?
47. Anyone who is of God hears and understands the words of God: therefore you do not hear or understand, because you are not of God!
48. Then the Jews answered and said to him, Weren't we right when we said you are a Samaritan, and have a demon?
49. Jesus answered, I do not have a demon; but I honor and esteem my Father, and you dishonor and despise me.
50. But I am not seeking my own glory: there is one who is seeking and judging for me.
51. Truly, truly, I tell you, if anyone keeps my word, there is no way he shall experience death into the ages of eternity.
52. Therefore the Jews said to him, Now we know for sure that you have a demon! Abraham and the prophets died; and you claim, If anyone keeps my word, there is no way he shall experience death, into the ages of eternity.
53. Are you greater than our father Abraham, who died? And the prophets, who died? Who are you making yourself to be?
54. Jesus answered, If I flatter and glorify myself, this kind of self-glory is worthless and empty. It is my Father who truly glorifies me; of whom you claim, that He is your God.
55. And you have not even known Him; but I know Him: and if I should say that I do not know Him, I shall become like you, a liar! But I do know Him, and I am keeping His word.
56. Abraham, your father, greatly rejoiced to see my day: and he saw it, and rejoiced.
57. Therefore the Jews said to him, Why, you are not yet even fifty years old, and have you seen Abraham?
58. Jesus said to them, Truly, truly, I tell you, before Abraham even existed, I AM!

a—Gen. 12:1-4; 17:1-8; 26:5

192. JESUS ESCAPES FROM BEING STONED**JOHN 8**

59. Then they picked up stones to stone him: but Jesus hid himself, and went out of the temple, going through the middle of the crowd, and in this way escaped.

193. JESUS HEALS A MAN BLIND FROM BIRTH**JOHN 9**

1. And as he came along, he saw a man who was blind from birth.
2. And his disciples asked him, saying, Master, who sinned, this man or his parents, that he was born blind?
3. Jesus answered, Neither did this man sin, nor his parents: but this man was born blind so that the works of God might be demonstrated in him.
4. It is ordained and necessary for me to work the works of Him who has sent me, while it is yet day. The night is coming, when no man will be able to work.
5. While I am in the world, I am the light of the world.
6. After saying these things, he spit on the ground, and made clay out of the spittle, and applied the clay to the blind man's eyes.
7. And he told him, Go and wash in the pool Siloam, which is interpreted, Sent. Then he went, and washed, and returned seeing.
8. Now the neighbors and those who had seen him before, when he was blind, said, Isn't this the one who was sitting and begging?

JOHN 9

9. Some said, He is the one: but others said, He is just like him. He said, I am the one!
10. Then they asked him, How were your eyes opened?
11. He answered and said, A man called Jesus made clay, and applied it to my eyes, and told me, Go to the pool of Siloam and wash: and when I had gone and washed, I received sight and could see.
12. So they asked him, Where is he? He said, I do not know.
13. They brought him who was once blind to the Pharisees.
14. Now it was the Sabbath when Jesus made the clay, and opened his eyes.
15. Then again the Pharisees also asked him how he had received his sight; and he told them, He put clay on my eyes, and I washed, and now I see.
16. Therefore some of the Pharisees said, This man is not from God, because he does not keep the Sabbath. Others said, How can a man be a sinner, and perform miracles? And there was a division among them.
17. They asked the blind man again, What do you say concerning this man, because he opened your eyes. And he said, He is a prophet!
18. Therefore the Jews did not believe concerning him, that he had actually been blind, and had received sight and could see, until they called the parents of the man who could now see.
19. And they asked them, saying, Is this really your son, whom you claim was born blind? Then how is it that he is able to see now?
20. His parents answered them and said, We know that this man is our son, and that he was really born blind.
21. But how he is able to see now, we do not know; and who opened his eyes, we do not know. He is of legal age. Ask him: he can speak for himself.
22. His parents said these things, because they were afraid of the Jews: because the Jews had already agreed together that if anyone would confess Jesus to be the Christ, he would be excommunicated from the synagogue.
23. For this reason his parents said, He is of legal age. Ask him.
24. So they called in the man who had been blind a second time, and told him, Give glory to God. We are sure and know that this man is a sinner.
25. Then he answered and said, I do not know if he is a sinner. But one thing I do know: that I was blind, and now I see.
26. But they asked him again, What did he do to you? How did he open your eyes?
27. He answered them, I have told you already, and you did not listen. Why do you wish to hear about it again? Do you also want to become his disciples?
28. Therefore they ridiculed him, saying, You are his disciple; but we are Moses' disciples and followers.
29. We know that God spoke to Moses: but this man, we do not even know where he is from.
30. The man answered and said to them, Truly this is a marvelous and wonderful thing, that he opened my eyes, and yet you do not even know where he is from!
31. But we know that God does not listen to sinners: but if anyone is god-fearing, and is practicing and doing the will of God, He hears him.
32. It has never been heard of, that anyone has opened the eyes of one who had been born blind.
33. If this man were not from God, he could do nothing.
34. They answered and said to him, You were born entirely in sin, and are you teaching us? So they cast him out.
35. Jesus heard that they had cast him out; and after finding him, he asked him, Do you believe and have faith in the Son of God?
36. He answered and said, Lord, who is he, that I may believe and have faith in him?
37. And Jesus said to him, You have also seen him, and the one who is speaking with you is he.
38. Then he said, Lord, I do believe and have faith; and he worshipped him.

JOHN 9

39. And Jesus said, For judgment I have come into this world, so that those who do not see might be able to see; and those who see might become blind.
40. And those of the Pharisees who were with him heard these things, and they asked him, Are we also blind?
41. Jesus told them, If you were really blind, you would not have any sin: but now you claim, We can see; therefore your sin remains and continues!

194. JESUS IS THE ONLY TRUE SHEPHERD

JOHN 10

1. Truly, truly, I tell you, anyone who does not enter in through the door into the sheepfold, but climbs up some other way, he is an extortioner, a thief and a robber.
2. But he who enters in through the door is the shepherd of the sheep.
3. The doorkeeper will open to him; and the sheep hear his voice: and he calls every one of his own sheep by name, and leads them.
4. And when he brings his own sheep out, he goes out in front of them, and the sheep follow him: because they know and understand his voice.
5. But a stranger they will never follow in any way, but will run away from him: because they do not know or recognize the voice of strangers.
6. Jesus spoke this allegory to them: but they did not understand those things which he was speaking to them.
7. Therefore Jesus again said to them, Truly, truly, I say to you, that I am the door of the sheep.
8. All whoever came before me are extortioners, thieves and robbers: but the sheep did not listen to them.
9. I am the door: if anyone enters in through me, he shall be saved, and shall go in and out, and shall find pasture.
10. The thief does not come except that he may steal, extort, kill and destroy: I came so that they might have life, and might have life more abundantly!
11. I am the good shepherd. The good shepherd lays down his own life for the sheep.
12. But the hired servant, who is not the shepherd, and the sheep are not his own, when he sees the wolf stalking the sheep, leaves the sheep all alone, and escapes and runs away: and the wolf seizes some of them and drags them away, and scatters the rest of the sheep.
13. Now the hired servant escapes and runs away, because he is a hired servant, and he is not himself personally concerned about the sheep.
14. I am the good shepherd, and I know and understand those who are my own, and I am known and understood by those who are my own.
15. Just as the Father knows me, I also know and understand the Father: and I lay down my life for the sheep.
16. I also have other sheep, which are not of this fold: it is also ordained and necessary for me to bring those to me, and they will hear my voice; and there shall be one flock, and one shepherd.^a
17. For this reason the Father loves me, because I am laying down my life, so that I may take it again.
18. No one takes it from me, but I am laying it down of my own self. I have authority and power to lay it down, and I have authority and power to take it again. I received this commandment from my Father.
19. Then there was a division among the Jews again because of these words.
20. But many of them said, He has a demon, and is insane! Why are you listening to him?
21. Others said, These words are not those of one possessed by a demon. Is a demon able to open the eyes of the blind?

a—Mat. 10:6; II K. 17:23; Ezek. 34:23-24; 37:24



His Sheep Hear His Voice

195. BACK IN CAPERNAUM: JESUS PAYS TAXES WITH A COIN FROM A FISH

MATTHEW 17

24. And when they came to Capernaum, those who collected the tax money approached Peter and said, Your master, doesn't he pay taxes?

25. He said, Yes. And when he came into the house, Jesus anticipated what he was about to say, and asked, What do you think, Simon? The kings of the earth, from whom do they receive duty or taxes? From their sons, or from the strangers?

26. Peter replied to him, From the strangers. Jesus said to him, Then truly the sons are free.

27. Nevertheless, so that we may not offend them, when you go to the sea, cast a hook, and take the fish that comes up first; then open its mouth, and you will find a coin: take that, and give it to them for me and you.

196. A DISPUTE AMONG THE DISCIPLES: WHO WOULD BE THE GREATEST?

MATTHEW 18

1. At that time the disciples came to Jesus, asking, Who then is the greatest in the kingdom of heaven?
2. Then Jesus called a little child to him, and he placed him in the middle of them,
3. And said, Truly I tell you, unless you are converted, and become as little children, you shall in no way enter into the kingdom of heaven.
4. Therefore anyone who will humble himself as this little child, he is the greatest in the kingdom of heaven.
5. And whoever will receive a little child such as this one in my name, receives me.

MARK 9

33. Then he came to Capernaum; and when he was in the house, he asked them, What were you discussing among yourselves on the way?
34. But they remained silent: because on the way they had been discussing among each other who would be the greatest.
35. And as he sat down, he called the twelve, and said to them, If anyone desires to be first, he must become last of all, and a bondservant to all.
36. Then he took a little child, and stood him in the middle of them; and having picked him up in his arms, he told them,
37. Anyone who shall receive little children of this kind of character in my name, receives me: and whoever shall receive me, doesn't receive me only, but Him who sent me.

LUKE 9

46. Then an argument developed among them, as to who would possibly be the greatest among them.
47. And Jesus, perceiving the imaginations and reasonings of their hearts, took a little child, and placed him by his side,
48. And told them, Whoever shall receive this little child in my name receives me; and whoever shall receive me receives Him who sent me. Because he who is the least among all of you, he shall be great.



Hills of Galilee

197. A MAN NOT FOLLOWING JESUS HEALS IN HIS NAME, AND JESUS ALLOWS IT

MARK 9

38. Then John answered him, saying, Master, we saw someone casting out demons in your name, who doesn't follow us: and we prevented him, because he doesn't follow us.
39. But Jesus said, Don't try to prevent him: because there is no one who shall perform miracles in my name, who can quickly and easily speak evil about me.
40. Because anyone who is not against us is for us.
41. For whoever may give you a cup of water to drink in my name, because you are Christ's, truly I tell you, he shall not in any way lose his reward.

LUKE 9

49. And answering, John said, Master, we saw someone casting out demons in your name; and we forbid him to do this, because he doesn't follow with us.
50. And Jesus said to him, Don't forbid him: because whoever is not against us is for us.

198. A WARNING AGAINST OFFENDING THE LITTLE ONES IN JESUS CHRIST

MATTHEW 18

6. But whoever shall cause one of these little ones who believe in me to offend or sin, it is more profitable for him that a millstone (the size turned by a donkey) should be hung around his neck, and he be sunk down into the deepest part of the ocean.
7. Woe and misery to the world because of offences! Because it is inevitable that offences will come; yet woe and misery to that man by whom the offence comes!
8. But if your hand or your foot entices you to sin, cut it off and throw it away from you: it is better for you to enter into life lame or maimed, rather than having two hands or two feet and to be cast into the eternal fire.
9. And if your eye entices you to sin, pluck it out and cast it from you: it is better for you to enter into life one-eyed, rather than having two eyes and to be cast into the fire of Gehenna.
10. Watch out that you do not despise one of these little ones; because I am telling you, that their angels in heaven continually look at the face of my Father who is in heaven.
11. Because the Son of man has come to save that which has been lost.
12. What do you think about this? If a man has a hundred sheep, but one of them goes astray, doesn't he leave the ninety-nine, and go into the mountains, seeking the one which has gone astray?
13. And if he does find it, truly I tell you, that he rejoices over it more than over the ninety-nine which did not go astray.
14. In the same way, it can never be the will or desire in the sight of your Father who is in heaven, that one of these little ones should perish.

MARK 9

42. But whoever may cause one of the little ones who believe in me to sin, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.
43. But if your hand should cause you to sin, cut it off: it is better for you to enter into life maimed, rather than having your two hands and for you to go away into Gehenna, into the unquenchable fire:
44. Where their worm doesn't die, and the fire is never quenched.
45. And if your foot should cause you to sin, cut it off: it is better for you to enter into life lame, rather than having your two feet and for you to be thrown into Gehenna, into the unquenchable fire:
46. Where their worm doesn't die, and the fire is never quenched.
47. And if your eye should cause you to sin, pluck it out: it is better for you to enter into the kingdom of God with one eye, rather than having your two eyes and for you to be thrown into Gehenna fire:
48. Where their worm doesn't die, and the fire is never quenched.^a
49. Because everyone shall be seasoned and tried with fire, and every sacrifice shall be seasoned with salt.^b
50. The salt is good: but if the salt has become saltless and flat, how will you season anything? Have salt in yourselves, and be at peace with one another.

a—Isa. 66:24 b—Lev. 2:13; Ezek. 43:24

199. WHAT TO DO WHEN A BROTHER SINS AGAINST A BROTHER

MATTHEW 18

15. Now if your brother sins against you, go and admonish him between you and him alone. If he will listen to you, you have won back your brother.
16. But if he will not listen, take one or two more with you, that in the mouth of two or three witnesses every word may be established.^a
17. But if he fails to listen to them, then tell it to the church. And if he also fails to listen to the church, let him be to you the same as the heathen and the publican.

a—Deut. 19:15



A Millstone—The Size Turned by a Donkey

200. JESUS GIVES AUTHORITY TO BIND AND LOOSE

MATTHEW 18

18. Truly I tell you, whatever you shall bind on the earth shall be bound in heaven: and whatever you shall loose on the earth shall be loosed in heaven.

19. Again I tell you, that if two of you on earth may come to an agreement concerning any matter, then whatever they shall ask, it shall be done for them by my Father who is in heaven.

20. Because where two or three are assembled together in my name, I am there among them.

201. THE LESSON IN FORGIVENESS: FORGIVE UNTIL 70 x 7 (SYMBOLIC OF NO LIMITATION)

MATTHEW 18

21. Then Peter came to him and said, Lord, how often shall my brother sin against me, and I have to forgive him? Even as many as seven times?

22. Jesus said to him, I tell you, not just until seven times: but until seventy times seven!

202. THE PARABLE OF THE UNFORGIVING SERVANT

MATTHEW 18

23. Therefore the kingdom of heaven will be compared to a man, a king, who decided to compute his accounts with his servants.

24. And after he had begun computing, there was brought to him one debtor, who owed ten thousand talents.

25. But when he did not have anything to pay, his lord commanded him to be sold, also his wife and his children, and everything, as much as he possessed, and payment to be made.

26. Then the servant prostrated himself, and worshipped him, saying, Lord, have patience with me, and I will pay everything to you!

27. And being moved with compassion and mercy, the lord of the servant released him, and forgave him the loan.

MATTHEW 18

28. But when that same servant left, he went out and found one of his fellow servants, who owed him a hundred coins: and he seized him, and choked him, demanding, Pay what you owe me!

29. Therefore his fellow servant prostrated himself at his feet, and pleaded with him, saying, Have patience with me, and I will pay you everything!

30. But he would not listen: instead he went and threw him into prison, until he would pay everything that was owing.

31. But his fellow servants, when they saw what things had taken place, were extremely distressed, and went and related to their lord all that had taken place.

32. Then his lord called him in, and said to him, You evil and wicked servant, I forgave you all that debt because you begged me.

33. Shouldn't you also have had compassion and mercy on your fellow servant, as I had compassion and mercy on you?

34. And his lord was furious, and handed him over to the tormentors, until he would pay all that was owing to him.

35. In the same way will my heavenly Father also do to you, unless each one of you from your heart forgives your brother his offenses and sins.

203. JESUS LEAVES GALILEE AND GOES THROUGH SAMARIA TO JUDAEA

LUKE 9

51. When the time was drawing near that he should be received up [to be crucified], he resolutely set his face to go to Jerusalem.

52. And he sent messengers ahead of him. And they came into a village of Samaritans, to prepare for his arrival.

53. But they did not welcome him, because his face appeared as though he would go to Jerusalem.

54. And seeing their reaction, his disciples James and John said, Lord, would you desire that we should call fire to come down out of heaven, and destroy them, as Elijah also did?

55. But turning around, he rebuked them, and said, You do not know what kind of spirit and attitude you are in!

56. Because the Son of man did not come to destroy men's lives, but to save them. And they went to another village.

MATTHEW 19

1. Now after Jesus had finished these words, he left Galilee, and came into the area of Judaea on the other side of the Jordan.

2. And great multitudes followed him; and he healed them there.

MARK 10

1. Then he got up and left there, and came into the region of Judaea on the other side of the Jordan. And again multitudes assembled to him; and as he had been accustomed, he taught them again.



Put Your Hand to the Plow and Don't Look Back

204. LET THE DEAD BURY THE DEAD—PUT YOUR HAND TO THE PLOW AND DON'T LOOK BACK

LUKE 9

57. And it occurred as they were going along in the road, someone said to him, I will follow you wherever you may go, Lord.
58. And Jesus told him, The foxes have holes, and the birds of heaven have nests; but the Son of man doesn't have any place that he may lay his head.
59. Then he said to another, Follow me! But he answered, Lord, allow me first to go and bury my father.
60. But Jesus said to him, Let the dead alone to bury their own dead: but you go out and preach the kingdom of God.
61. And another also said, I will follow you, Lord; but first allow me to say good-bye to those at home.
62. But Jesus told him, No one, having put his hand to the plow, and looking back on the things left behind, is fit for the kingdom of God.

205. JESUS APPOINTS 70 MORE TO PREPARE THE WAY THROUGH EVERY VILLAGE AND CITY

LUKE 10

1. Now after these things the Lord appointed and authorized seventy others also, and sent them two and two ahead of him into every city and place where he himself was about to come.
2. He therefore said to them, Truly the harvest is bountiful, but the workmen are few. Therefore pray and make supplications to the Lord of the harvest, that he may send out workmen into his harvest!
3. Go! But listen, I am sending you out as lambs among wolves.
4. Carry neither purse, nor bag, nor sandals: and greet no one along the way.
5. And into whatever house you may enter, first say, Peace be to this house.
6. And truly, if a son of peace be there, your peace will come upon him: but if not, it shall return to you.
7. And remain in the same house, eating and drinking the things supplied by them: because the workman is worthy of his hire. Do not go from house to house!
8. But into whatever city you may enter, if they welcome you, eat the things they set before you:
9. And heal the sick in the city, and tell them, The kingdom of God has come near to you.
10. But into whatever city you may enter, and they do not welcome you, when you have gone out into its streets, say,
11. Even the dust of your city, which clings to us, we wipe off against you: yet know this, that the kingdom of God has come near to you.
12. And I tell you, it shall be more tolerable for Sodom in that day, than for that city.^a
13. Woe, horrible things will happen to you, Chorazin! Woe, horrible things will happen to you, Bethsaida! Because if the works of power and miracles which have taken place in you had taken place in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.
14. But it will be more tolerable for Tyre and Sidon in the Judgment, than for you.
15. And you, Capernaum, who has been exalted up to heaven, you shall be plunged down into the grave!
16. Anyone who hears and gives heed to you, hears and gives heed to me; but anyone who rejects and despises you, rejects and despises me; and anyone who rejects and despises me, rejects and despises the One who has sent me!

^a—Gen. 19:24

206. THE SEVENTY RETURN JOYOUSLY BECAUSE THE DEMONS ARE SUBJECT TO THEM THROUGH JESUS' NAME

LUKE 10

17. And the seventy jubilantly returned, saying, Lord, even the demons are subject to us through your name.
18. And he said to them, I saw Satan falling as a streaking comet out of heaven.
19. Listen! I am giving you the authority and power to trample underfoot serpents and scorpions, and over all the power of the enemy: and nothing shall harm you in any way!
20. Yet in this do not rejoice, because the spirits are subject to you; but rather rejoice that your names are written in heaven!

207. THE DISCIPLES ARE BLESSED FOR HEARING AND SEEING GOD'S WAY

LUKE 10

21. At the same time Jesus rejoiced in the Spirit, and said, I praise and thank You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to babes. Yes, rightly so, Father; because this was well pleasing in your sight.
22. And turning to the disciples, he said, Everything there is has been delivered to me by my Father: and no one knows who the Son is, except the Father; and no one knows who the Father is, except the Son; and the Son reveals the Father to whomever he decides.
23. And when they were alone, he turned to the disciples and said to them, Blessed are the eyes which see the things you see:
24. Because I am telling you, that many prophets and kings have desired and longed to see the things which you see, and have not seen them; and to hear the things which you are hearing, and have not heard them.

208. THE PARABLE OF THE GOOD SAMARITAN

LUKE 10

25. And then a certain doctor of the law stood up, tempting him, saying, Teacher, what should I be doing to inherit eternal life?
26. And he asked him, What has been written in the law? How do you read it?
27. Then answering he said, You shall love the Lord your God with all your heart, and with all your being, and with all your strength, and with all your mind. And you shall love your neighbor as yourself.^a
28. And he said to him, You have answered correctly. Be doing this, and you shall live.
29. But he was anxious to justify himself. So he asked Jesus, And who then is my neighbor?
30. And taking him up on the question, Jesus replied, A certain man was going down from Jerusalem to Jericho, and fell among robbers and thieves, who stripped him of everything, and inflicted wounds, and escaped, leaving him lying there half dead.
31. Now by coincidence a certain priest went down that same road: and even though he saw him, he passed by him on the opposite side of the road.
32. And in the same way a Levite also, when he came to the same spot, came over and looked at him, then passed by on the opposite side of the road.
33. But a certain Samaritan journeying along came to him, and seeing him, was moved with compassion and mercy.
34. And he went to him and bound up his wounds, pouring wine and oil on the wounds; then he put him on his own animal and brought him to an inn, and personally took care of him.

LUKE 10

35. And the next day as he left, he took two coins, and gave them to the innkeeper, and told him, Take care of him; and whatever additional expense you may have, I will repay you on my way back.

36. Now then, which of these three do you think has been the neighbor to him who fell among the robbers and thieves?

37. And he answered, The one who showed compassion and mercy towards him. Jesus therefore said to him, Go, and practice the same thing!

a—Deut. 6:5; Lev. 19:18

209. MARTHA FRETS AT MARY**LUKE 10**

38. And it happened that as they proceeded on their way, he went into a certain village: and a certain woman named Martha welcomed him into her house.

39. Now she had a sister called Mary, who also sat down at Jesus' feet, listening to his message.

40. But Martha was distracted from listening, because she was doing all the serving; and she came up and said, Lord, aren't you concerned that my sister has left me alone to do all the serving? Would you ask her to help me?

41. But answering, Jesus said to her, Martha, Martha, you are overly concerned and anxious about many things.

42. But one thing is needful: and Mary has chosen the good and beneficial part, which shall not be taken from her.

210. JESUS TEACHES THE DISCIPLES HOW TO PRAY**LUKE 11**

1. And it happened that as he was praying at a certain place, when he stopped, one of his disciples said to him, Lord, teach us to pray, as John also taught his disciples.

2. And he told them, When you pray, say, Our Father, who is in heaven, Your name is sanctified and holy. Let Your kingdom come. Let Your will be done: as in heaven, so also let it be upon the earth.

3. Give us day by day our needed bread.

4. And forgive us our sins; as we ourselves also forgive everyone indebted to us. And lead us not into temptation; but deliver us from the evil one.

**211. THE FATHER GIVES THE HOLY SPIRIT
TO THOSE WHO ASK HIM****LUKE 11**

5. Then he said to them, Who among you would have a friend, and would go to him at midnight, and ask him, Friend, lend me three loaves;

6. Because a friend of mine has just arrived from a journey to visit me, and I have nothing that I can give him to eat.

7. But from inside he would say, Do not disturb me! The door has been shut already, and my children are in bed with me; I am not going to get up and give you anything!

8. I say to you, even if he would not get up and give him anything, merely because of being his friend, yet because of his importunity and insistence he will get up and give him as much as he needs.

9. And I tell you, Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.

10. Because everyone who asks will receive; and anyone who seeks will find; and anyone who knocks, to him it will be opened.

11. And which of you who is a father, if your own son asks for bread, will you give him a stone? If also he asks for a fish, will you give him a serpent instead of a fish?

12. Or also, if he should ask for an egg, will you give him a scorpion?

13. Therefore if you, being evil by nature, know how to give good gifts to your own children: how much more will the Father who is in heaven give the Holy Spirit to those who ask Him?

212. JESUS IS ACCUSED OF CASTING OUT DEMONS THROUGH THE POWER OF BEELZEBUB

LUKE 11

14. And he was casting out a demon, and it was dumb. And it happened that after the demon was cast out, the dumb and mute man spoke; and the multitudes wondered.

15. But some of them said, He casts out the demons by Beelzebub, ruler and prince of the demons.

16. And others came, tempting him, seeking from him a sign from heaven.

17. But knowing what they were thinking, he told them, Every kingdom divided against itself is razed and destroyed, and a house divided against a house falls.

18. And also, if Satan is divided against himself, how then shall his kingdom stand? because you say I cast out the demons by Beelzebub.

19. And if I cast out the demons by Beelzebub, then by whom do your own sons cast them out? For this reason, they shall be your judges.

20. But if I by the finger of God cast out the demons, then the kingdom of God has come upon you.

21. When the strong man is armed, he may keep his own dwelling and his possessions in peace and security.

22. But as soon as the adversary who is stronger than he, comes against him, he shall be victorious over him, because he destroys his armor which he trusted in, and he divides his spoils of victory.

23. Now then, anyone who is not with me is against me: and he who does not gather with me scatters away.

213. DEMON REPOSSESSION SEVEN TIMES WORSE

LUKE 11

24. Afterwards, when the unclean spirit has gone out from a man, it wanders through dry and barren places, seeking and searching for rest; but not finding any, it says, I will return into my former abode which I left.

25. And it comes back, and finds it unoccupied, swept, and ready for possession.

26. Then it goes and brings seven other demon spirits with it, more evil than itself; and they enter in, and possess him, and live there: and the last condition of that man becomes worse than the first!

214. A BLESSING FOR THOSE HEARING AND KEEPING GOD'S WORD

LUKE 11

27. And it happened that as he spoke these things, a certain woman from the crowd shouted out and said to him, Blessed is the womb that gave birth to you, and the breasts which you sucked!

28. Then he said, Yes, but more important, blessed are they who hear the word and message of God, and obey it!

215. THE SIGN OF JONAH WOULD BE THE ONLY SIGN GIVEN

LUKE 11

29. And as the multitude grew larger, he began to say, This generation is evil and wicked. It is seeking after a sign; and a sign is not going to be given to it, except the sign of Jonah the prophet.^a

30. Just as Jonah was a sign to the Ninevites, in the same way also shall the Son of man be to his generation.

31. The Queen of the South shall be resurrected in the Judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and look, a greater than Solomon is here!^b

LUKE 11

32. The men of Nineveh shall be resurrected in the Judgment with this generation, and shall condemn it: because they all repented at the proclamation of Jonah; and look, a greater than Jonah is here.^c

a—Jonah 1:17 b—I Kings 10:1-13; II Chron. 9:1-12 c—Jonah 3:5-10

216. YOU MUST LET YOUR LIGHT SHINE

LUKE 11

33. But no one lights a lamp, and puts it in a secret place, or under the bushel basket, but upon the lampstand, that they who are entering in may see the light.

34. The light of the body is the eye. Therefore when your eye is clear, your whole body also is light; but when it is evil, the whole body also is dark!

35. Therefore be careful, so that the light which is in you be not darkness.

36. Then if your whole body is light, not having any part of it dark, it shall be full of light, as when a lamp with its brightness is giving light to you!

217. A WARNING TO THE PHARISEES BECAUSE OF THEIR SINS

LUKE 11

37. Now as he was speaking, a certain Pharisee asked him to dine with him. And he entered and sat down.

38. But the Pharisee, seeing that he sat down, began wondering why he had not washed before the dinner.

39. But the Lord said to him, Now, you Pharisees cleanse the outside of the cup and the dish; but the inside of you is full of greed, plunder and wickedness.

40. You fools, did not He who made the outside also make the inside?

41. But you should rather be motivated from within to have real compassion and mercy; and then all things are clean to you.

42. But woe and misery to you, Pharisees! because you pay tithes^a of mint and rue and every little herb, but you neglect judgment and the love of God.^b It is necessary and binding on you to do these things of judgment and love, while not leaving those other things of tithing undone.

43. Woe and misery to you, Pharisees! because you love the most important seats in the synagogues, and the greetings in the marketplaces.

44. Woe and misery to you, scribes and Pharisees, sanctimonious pretenders! because you are just like the unseen tombs, which men walk over without even knowing it.

a—Num. 18:8, 21-24 b—II Chron. 19:5-7; Deut. 16:18-20

218. A WARNING TO THE LAWYERS BECAUSE OF THEIR SINS

LUKE 11

45. And one of the doctors of the law answered, saying to him, Teacher, by saying these things you are also insulting us!

46. And he replied, Woe and misery to you also, the doctors of the law! because you burden down men with burdens heavy to bear, and you yourselves do not touch the burdens with one of your own fingers.

47. Woe and misery to you! because you enshrine the tombs of the prophets as monuments, and your forefathers killed them.

48. So in reality, you bear witness that you consent to the works of your forefathers: because they truly killed them, and you enshrine their tombs as monuments!

49. Also, because of this, the wisdom of God said, I will send to them prophets and apostles, and some of them they will kill and persecute:

50. So that the blood of all the prophets, poured out from the very foundation of the world, may be required of this generation;

LUKE 11

51. From the blood of Abel^a to the blood of Zacharias,^b who died between the altar and the temple. Truly I am telling you, it shall be required of this generation.
 52. Woe and misery to you, the doctors of the law! because you have taken away the key of knowledge. You yourselves did not enter in, and those who were entering in you have hindered!

a—Gen. 4:8 b—II Chron. 24:20-22

219. THE PHARISEES AND SCRIBES SEEK TO MAKE AN ACCUSATION AGAINST JESUS

LUKE 11

53. And as he was saying these things to them, the scribes and the Pharisees began vehemently trying to provoke him to speak out about many things.
 54. They were watching him, and seeking to catch him saying something with which they might be able to accuse him.

220. THE HYPOCRISY OF THE PHARISEES TO BE EXPOSED AND JUDGED

LUKE 12

1. During the middle of all this, thousands of people came together, so that they began to trample upon one another. Then he began to say to his disciples first, Guard yourselves from the leaven of the Pharisees, which is hypocrisy.
 2. But nothing is ever covered up, which shall not be uncovered; nor hidden, which shall not be made known.
 3. Therefore whatever you said in the darkness shall be heard in the light; and what you whispered in the ear in private rooms shall be shouted from the housetops!^a

a—Isa. 58:1

221. DON'T FEAR ANYONE WHO CAN KILL YOU, BUT FEAR GOD WHO CAN TAKE AWAY YOUR LIFE FOREVER

LUKE 12

4. But I tell you, my friends, you should not be afraid of those who can kill the body, but after this are not able to do anything more.
 5. But I will show you whom you should fear: fear Him, who after he has killed also has the authority and power to throw you into Gehenna fire! Truly I am telling you, fear Him!
 6. Are not five sparrows sold for two coins? And yet not one of them is forgotten in the sight of God.
 7. But even the very hairs of your head have all been numbered. Therefore fear not, do not be afraid: you are more excellent and precious than many sparrows.

222. THE UNPARDONABLE SIN IS BLASPHEMY AGAINST THE HOLY SPIRIT

LUKE 12

8. But I tell you, anyone who shall acknowledge me in the presence of men, the Son of man shall also acknowledge him in the presence of the angels of God:
 9. But anyone who has denied me in the presence of men will be denied in the presence of the angels of God.
 10. And anyone who shall say a word against the Son of man, it will be forgiven him: but anyone who has blasphemed against the Holy Spirit of the Father, it will not ever be forgiven!

223. THE HOLY SPIRIT WILL TEACH YOU DURING TIME OF PERSECUTION

LUKE 12

11. But when they bring you into the synagogues, and before the rulers and the authorities, do not be worried how or what you shall reply in your defence, or what you should say:

12. Because the Holy Spirit will teach you in the same instant what is necessary for you to say.

224. LIFE IS MORE THAN PHYSICAL POSSESSIONS ALONE

LUKE 12

13. And one from the multitude said to him, Teacher, tell my brother to divide the inheritance with me.

14. But he answered him, Man, who has appointed me a judge or a divider over you?

15. Then he told them, Be careful, and keep yourselves from greed and covetousness: because no one has life in the abundance of the things which he possesses.

16. And he told them a parable, saying, The land of a certain rich man produced abundant crops.

17. And he was reasoning to himself, saying, What am I going to do, because I have no room to store up my crops?

18. And he said, I will do this: I will tear down my old granaries, and will build larger ones; and there I will store up all my crops and produce, and all my good things.

19. And I will say to my soul, Soul, you have many good things laid by for many years. Take it easy, relax: eat, drink, and be merry!

20. But God said to him, You fool, this very night your soul shall be required of you! Then who will get all that you have prepared and stored up?

21. This is the way it will be for the one who treasures up possessions for himself, and is not rich toward God.

225. SEEK THE KINGDOM OF GOD FIRST, AND YOU WILL HAVE SUFFICIENT

LUKE 12

22. And he said to his disciples, Because of this I tell you, don't be worried and anxious about your life, what you should eat; nor for the body, what you should put on.

23. The life is more than food, and the body is more than clothing.

24. Consider the ravens: because they do not plant nor harvest. They have no storehouse or granary; but God feeds them. By how much more, then, are you more excellent and precious than the birds?

25. And which one of you, by worrying or by power of intellect, is able to add one cubit to his stature?

26. Therefore if you are not able to do even the very least, why do you worry about the rest?

27. Consider the lilies, how they grow. They don't labor, nor do they spin; but I tell you, not even Solomon in all his glory was clothed as richly as one of these!

28. But if the grass, which is in the field today, and tomorrow is thrown into an oven, is so beautifully clothed by God, wouldn't he much rather take care of you, O you of little faith?

29. But you, don't be all wrapped up in seeking and striving for what you may eat, or what you may drink, and do not be overanxious and worried:

30. Because all the nations of the world seek and strive after these things. Now your Father knows that you have need of all these things:

31. But seek the kingdom of God; and all these things shall be added to you.

32. Do not be afraid, or fear, little flock; because your Father is taking pleasure and delight in giving you the kingdom.

226. WHERE YOUR HEART IS, THERE WILL YOUR TREASURE BE ALSO

LUKE 12

33. Sell your possessions, and give alms; make for yourselves purses which are not growing old, an unfailing treasure in heaven, where a thief never approaches, nor moth ever destroys.

34. Because where your treasure is, there your heart will be also.

227. ALWAYS BE READY AND WATCHING FOR CHRIST'S RETURN

LUKE 12

35. Let your loins always be girded tightly, and your lamps always burning brightly;

36. And be like men waiting and ready for their lord, whenever he shall return from the wedding feast; that when he returns and knocks, immediately they may open to him!

37. Blessed are those servants, who when the lord returns shall be found diligently watching! Truly I say to you, that he shall invite them to sit down at his table, and will come and serve them.

38. But if he returns in the second watch, or if he returns in the third watch, and finds them prepared, blessed are those servants.

39. But remember and understand this, that if the master of the house had realized in what hour the thief was coming, he would have been on guard and watched, and would not have allowed his house to be burglarized.

40. And you therefore be ready. Because in the hour you don't expect, the Son of man is coming.

41. Then Peter said to him, Lord, are you speaking this parable to us, or also to everyone?

42. And the Lord answered, Who then is the faithful and wise manager, whom the lord will place in charge over his household, to give out the measure of food in due season?

43. Blessed is that servant, whom his lord when he comes will find doing this very thing.

44. Truly I tell you that he will put him in charge over all his possessions.

45. But if that servant should reason in his heart, saying, My lord delays his coming; and begins to beat and abuse the menservants and maidservants, and to eat and drink, and becomes a drunkard;

46. The lord of that servant will come in a day when he is not expecting him, and in an hour when he thinks it will not be, and will cut him in two, and will appoint his portion with the unbelievers!

47. But that servant who knew and understood the will of his lord, and did not prepare himself, nor obeyed according to his will, shall be beaten with many stripes.

48. But he who did not know and comprehend, and yet did things worthy of stripes, shall be beaten with few! For to whom much was given, from him much will be required; and to whom much was committed, from him much more will be expected and asked [in responsibility and character].

228. JESUS DID NOT COME TO BRING PEACE, BUT DIVISION

LUKE 12

49. I came to pour out fire into the earth; and what if I already desire it to be kindled?

50. But now I have a baptism to be baptized with; and how I am driven on until it be accomplished!

51. Do you think that I came to give peace on the earth? No, I am telling you; but rather, division!

52. Because from this time forward there will be five in one household divided, three against two, and two against three.

LUKE 12

53. Father will be divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.^a

a—Mic. 7:6

**229. THE MULTITUDES CAN DISCERN THE
WEATHER, BUT NOT THE TIMES**

LUKE 12

54. And he said also to the multitudes, When you see the clouds rising up from the west, immediately you say, A shower is coming; and so it happens.

55. And when a south wind is blowing, you say, It is going to be hot; and it happens.

56. You hypocrites, you know how to discern the appearance of the earth and the sky; but how is it that you do not discern this time?

57. And why even of yourselves can't you judge what is right and true?

230. AGREE WITH YOUR ADVERSARY

LUKE 12

58. When you go with your adversary before a magistrate, while you are in the way with him, be diligent to be released from him; lest he drag you away to the judge, and the judge deliver you to the officer, and the officer cast you into prison.

59. I tell you, in no way are you going to come out of there, until you have paid the very last coin.

231. YOU MUST REPENT OF YOUR SINS, OR PERISH

LUKE 13

1. And some were present at that season telling him about the Galileans, whose blood Pilate had mingled with their sacrifices.

2. And answering, Jesus said to them, Do you think that these Galileans were greater sinners, more than all the Galileans, because they suffered such horrible things?

3. I tell you, no: but if you do not repent, all of you shall perish like they did!

4. Or what about those eighteen on whom the tower in Siloam fell, and killed them? Do you think that these were sinners more than all men who live in Jerusalem?

5. I tell you, no: but if you do not repent, all of you shall perish like they did!

232. THE PARABLE OF THE UNFRUITFUL FIG TREE

LUKE 13

6. And he told them this parable: A certain man had planted a fig tree in his vineyard; and he came seeking fruit on it, and did not find any.

7. And he said to the foreman, Look, for three years I have come seeking fruit on this fig tree, and have not found any. Cut it down; isn't this a useless waste of the ground?

8. But answering he said to him, Sir, let it alone this year also, until I dig about it, and put manure on it,

9. And see if it should bear fruit. And if not, after that you shall cut it down.



Synagogue Ruins in Capernaum

233. JESUS HEALS A WOMAN OF AN 18-YEAR INFIRMITY ON A SABBATH

LUKE 13

10. And he was teaching in one of the synagogues on the Sabbath day.
11. And there was a woman who had a spirit of infirmity for eighteen years, and she was hunched over, and completely unable to lift herself up.
12. Then Jesus, seeing her, called to her, and said, Woman, you have been set free from your infirmity.
13. Then he laid his hands upon her: and instantly she was made straight, and she glorified and thanked God.
14. But the ruler of the synagogue answered indignantly, because Jesus had healed on the Sabbath, and told the people, There are six days in which it is necessary and proper for men to work: in these days therefore come and be healed, but not on the Sabbath day.
15. Therefore the Lord answered him, saying, You sanctimonious pretender, hypocrite! On the Sabbath doesn't each one of you loose his ox or donkey from the manger, and lead it away to drink?
16. And shouldn't this woman, being a daughter of Abraham, whom Satan has bound these eighteen long years, be loosed from this shackle of the devil on the Sabbath day?
17. And when he had said these things, everyone who opposed him was ashamed: and all the people were rejoicing at all the glorious things which were being done by him.

234. THE PARABLES OF THE MUSTARD SEED AND HIDDEN LEAVEN

LUKE 13

18. And he said, What is the kingdom of God like? And to what shall I compare it?
19. It is similar to a grain of mustard seed, which a man took, and threw into his garden; and it grew, and increased into a large tree; and the birds of heaven roosted in its branches.
20. And again he said, To what shall I compare the kingdom of God?
21. It is similar to leaven, which a woman took and worked into three measures of meal, until all of it was completely leavened.

235. JESUS WENT, CITY BY CITY AND VILLAGE BY VILLAGE, ON HIS WAY TO JERUSALEM

LUKE 13

22. And he went through, city by city, and village by village, teaching, and making progress towards Jerusalem.

236. ENTER IN THROUGH THE NARROW GATE OR YOU WILL BE REJECTED BY GOD

LUKE 13

23. And someone asked him, Lord, are there only a few who will be saved? But he answered them,
24. Labor and fight with zeal and diligence to enter in through the narrow gate: because many, I say to you, will desire to enter in, but will not be able.
25. From the time that the master of the house shall get up and shut the door, and you shall stand outside and begin to knock at the door, saying, Lord, Lord, open the door for us! and answering he will tell you, I do not know you, nor where you are from:
26. Then you will begin saying, We ate and drank in your presence, and in our streets you taught us.
27. But he will answer, I tell you, I do not even know you, nor where you originated. Depart from me, all you workers and teachers of unrighteousness and iniquity!^a
28. There shall be the weeping and the gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, but you yourselves are cast out.
29. And they shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God.^b
30. And listen, there are those who are last, who shall become the first; and there are those who are first, who shall become the last.

a—Psa. 6:8 b—Psa. 107:3

237. JESUS PROPHECIES HE WILL DIE LATER IN JERUSALEM

LUKE 13

31. On the same day certain Pharisees came to him, and said, Go out, and escape from here: because Herod is plotting to kill you.
32. And he replied to them, Tell that fox, Listen, I am casting out demons and healing people. I will complete today and tomorrow, and the third day I will be perfected.
33. But it is necessary for me to continue on my way today, and tomorrow, and the following day: because it is not possible for a prophet to perish out of Jerusalem!
34. O Jerusalem, Jerusalem, who kills the prophets and stones those who have been sent to you; how often would I have gathered your children, in the same way a mother hen gathers her brood under her wings, but you rebelled!
35. Now look at you, your house is left to you a desolation: and truly I tell you, that you shall not see me again until the time comes when you will say, Blessed is he who comes in the name of the Lord!

238. IN JERUSALEM AT THE FEAST OF DEDICATION, JESUS ESCAPES ANOTHER STONING

JOHN 10

22. And the Feast of Dedication was taking place at Jerusalem, and it was winter.
23. And Jesus was walking in the temple in the porch of Solomon.
24. Then the Jews encircled him, and said to him, How long will you hold us in suspense? If you are the Christ, tell us plainly!
25. Jesus answered them, I have told you, but you will not believe. The works which I am doing in the name of my Father, these witness and testify concerning me.
26. But you have not believed, because you are not of my sheep, just as I have said to you.

JOHN 10

27. My sheep hear my voice, and I know and understand them, and they follow me.
28. And I give them eternal life; and there is no way they shall perish forever, and no one shall seize them out of my hand.
29. My Father, who has given them to me, is greater than all; and no one is able to seize them out of the hands of my Father.
30. I and the Father are one.
31. Then the Jews picked up stones again, that they might stone him.
32. Jesus asked them, I have shown you many good works from my Father. For which work are you going to stone me?
33. The Jews answered him, saying, We do not stone you for a good work, but for blasphemy; and because you, being a man, make yourself God.
34. Jesus answered them, Isn't it written in your law, I said, You are gods?^a
35. If he called them gods, to whom the word of God came (and the scripture cannot be broken);
36. Why do you say of him, whom the Father has sanctified, and has sent into the world, You are blaspheming; because I said, I am the Son of God?
37. If I am not doing the works of my Father, do not believe me!
38. But if I am doing them, even if you do not believe me, believe the works: so that you may understand and may believe that the Father is in me, and I am in Him.
39. Then they plotted again to arrest him: but he escaped out of their hands.

a—Psa. 82:6

**239. JESUS LEAVES JERUSALEM AND RETURNS
AGAIN TO THE AREA BEYOND JORDAN**

JOHN 10

40. And he departed again across the Jordan River to the place where John was first baptizing; and remained there.
41. Then many came to him, and said, Truly John did no miracle: but everything that John said concerning this man was true.
42. And there many believed and had faith in him.

**240. JESUS HEALS A MAN OF DROPSY AT
A PHARISEE'S HOUSE ON A SABBATH**

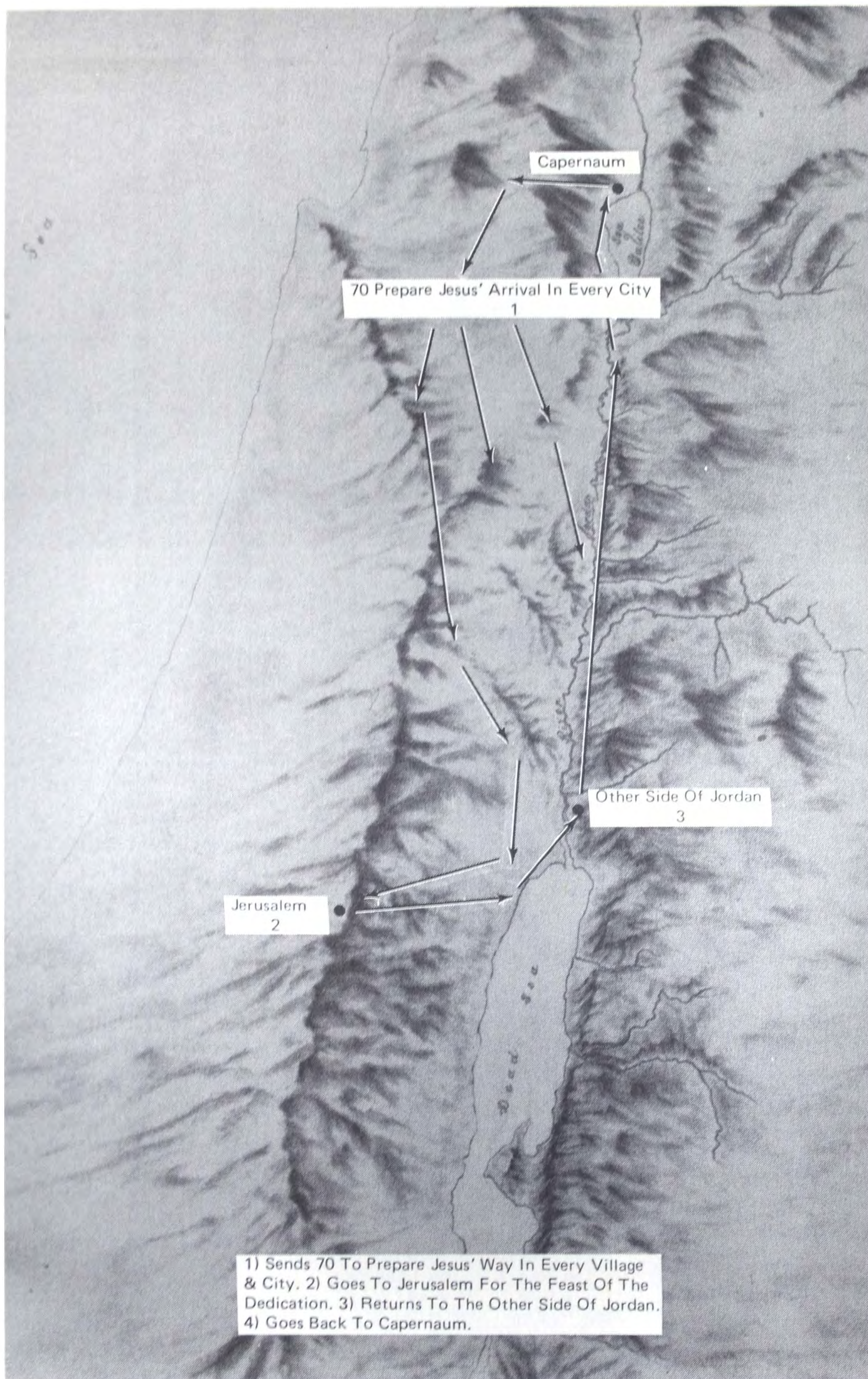
LUKE 14

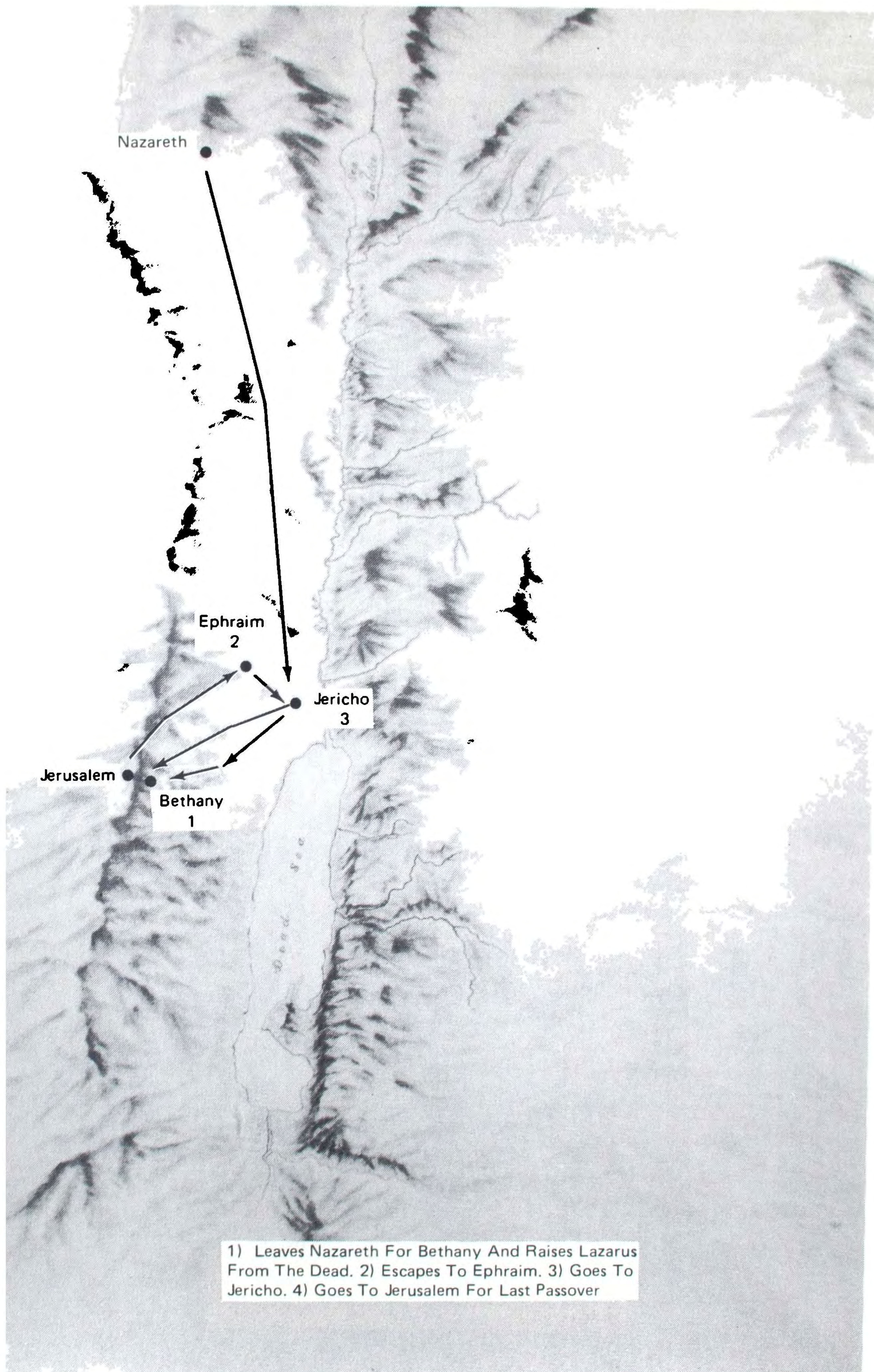
1. And it occurred on a Sabbath that he went into one of the chief Pharisees' houses to eat a meal, and they were critically scrutinizing him.
2. And suddenly a certain man with the dropsy was standing right in front of him.
3. And answering, Jesus spoke to the doctors of the law and the Pharisees, asking, Is it lawful to heal on the Sabbath?
4. But they were completely silent. So he took hold of him, and healed him, and sent him away.
5. Then he asked them another question, saying, Which one of you shall have a donkey or an ox fall into a hole or ditch on the Sabbath day, and will not immediately pull him out?
6. But they were not able to give a reply to him concerning these things.

**241. THOSE WHO EXALT THEMSELVES SHALL
BE ABASED**

LUKE 14

7. And he spoke a parable to those who were invited to the meal, commenting on how they were choosing out the first and most important places; saying to them,





LUKE 14

8. When you are invited to a wedding feast by anyone, do not sit down in the first and most important place; since someone more honorable and distinguished than you may have been invited by him,
9. And the one who invited both of you may come and tell you, You will have to give your place to this one; and then with embarrassment you may begin to take the very lowest place.
10. But when you are invited, go sit down in the lowest place; so that when he who has invited you comes, he may say to you, Friend, come up higher! Then you will have honor instead of embarrassment in the presence of those who are sitting at the table with you.
11. Because anyone who exalts himself shall be abased; and anyone who humbles himself shall be exalted!

242. PARABLE OF GOD'S GREAT SUPPER**LUKE 14**

12. And he also said to the chief Pharisee who had invited him, When you make a dinner or supper, do not call your friends, nor your brethren, nor your relatives, nor your rich neighbors; since they will also invite you in return, and you will be paid back.
13. But when you make a feast, invite the poor, the crippled, the lame, the blind:
14. And you shall be blessed; because they do not have the means to pay you back. Then you shall be rewarded in the resurrection of the righteous.
15. And when one of those sitting at the table with him heard these things, he said to him, Blessed is the one who shall eat bread in the kingdom of God.
16. But Jesus answered him, saying, A certain man made a great supper, and invited many.
17. And at the dinner hour he sent out his servant to say to those who had been invited, Come; because everything is ready now.
18. And every one of them in the same attitude began excusing himself. The first one told him, I have just purchased a field, and it is imperative that I go out and see it: I beg you to have me excused.
19. And another said, I have just bought five teams of oxen, and I am going to inspect and test them out: I request, have me excused.
20. And another said, I have just married my wife, and because of this I am unable to come.
21. And after returning, that servant reported these excuses to his master. Then the master of the house became angry, and told his servant, Go out quickly into the streets and lanes of the city, and bring back the poor, and the crippled, and the lame, and the blind.
22. And the servant said, Sir, it has been done as you have commanded, and still there is room left.
23. Then the master told the servant, Go out into the highways and through the hedgerows, and urge them to come in, that my house may be filled with guests.
24. Because I am telling you, that not one of those men who had been originally invited shall taste even a morsel of my supper!

**243. EVERYONE WHO WANTS TO BE A CHRISTIAN
MUST COUNT THE COST OF FOLLOWING JESUS CHRIST****LUKE 14**

25. Later, great multitudes were going with him: and turning to them he said,
26. If anyone comes to me, and does not hate [that is, love God more than] his own father and mother, and his wife and children, and his own brothers and sisters, and besides all of these, his own life also, he cannot be my disciple.
27. And whoever does not carry his own cross, and come after me, cannot be my disciple.

LUKE 14

28. Because which of you, desiring to build a tower, doesn't first sit down and estimate the cost, to see if he has the means for its completion?
29. Fearing that perhaps, after he has laid its foundation, and is not able to finish it, then everyone who sees it will begin mocking him,
30. Saying, This man began building, but was not able to finish!
31. Or what king, going out to engage in war against another king, doesn't first sit down and take counsel, whether he is capable with ten thousand soldiers to meet in combat the one who comes against him with twenty thousand soldiers?
32. But if not, while he is still far off, he sends ambassadors, and desires the conditions of peace.
33. Therefore, in the same way, everyone of you who does not repudiate and forsake everything that he possesses, cannot be my disciple.
34. The salt is good: but if the salt becomes tasteless, with what shall it be seasoned?
35. It isn't fit for the ground, nor for the manure; so men throw it away. Anyone who has ears to hear, let him hear!

244. THE PARABLE OF THE LOST SHEEP THAT IS FOUND**LUKE 15**

1. All the publicans and sinners were gathering around to hear him.
2. And the Pharisees and the scribes were complaining and grumbling, saying, This man welcomes and receives sinners, and eats with them.
3. Then he spoke this parable to them, saying,
4. What man of you, if he has a hundred sheep, and loses one of them, does not leave the ninety-nine in the wilderness, and search for the one which is lost, until he finds it?
5. And after finding it, he lays it on his shoulders, rejoicing.
6. And then he returns to the house, and calls together his friends and neighbors, saying to them, Rejoice with me; because I have found my sheep which was lost!
7. I say to you, that in exactly the same way, there shall be more joy in heaven over one sinner who is repenting, than over the ninety-nine righteous ones who have no need of repentance.

245. THE PARABLE OF A LOST COIN THAT IS FOUND**LUKE 15**

8. Or what woman having ten coins, if she loses one, doesn't light a lamp, sweep out the house, and meticulously search for it until she finds it?
9. And after finding it, she calls her neighbors together, saying, Rejoice with me; because I have found the coin which I lost!
10. In exactly the same way, I tell you, there is joy in the presence of the angels of God over one sinner who is repenting.

246. THE PARABLE OF THE PRODIGAL SON**LUKE 15**

11. And he said, A certain man had two sons.
12. And the younger of them said to his father, Father, give me my share of the property. So he divided the property between them.

LUKE 15

13. And a short time after that, the younger gathered together all that he had, and went away into a distant country; and there he squandered his property, and dissipated himself by unrestrained and debauched living.
14. And after wasting everything he had, a raging famine swept throughout that country; and he began to be hungry and destitute.
15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.
16. And he was longing to fill his belly with even the husks which the swine were eating: and yet no one gave him anything.
17. Then he came to himself, and said, How many hired servants of my own father have an abundance of food, but I am dying with famine?
18. Then getting up, he said, I will go to my father, and I will tell him, Father, I have sinned against heaven, and before you.
19. And I am no longer even worthy of being called your son. Make me the same as one of your hired servants.
20. So he got up, and returned to his father. But while he was still at a distance, his father saw him, and was moved with compassion and mercy: and running out to meet him, he embraced him; then with emotion and excitement, he kissed him.
21. And the son said to him, Father, I have sinned against heaven, and before you, and I am no longer of fit character even to be called your own son.
22. But the father told his servants, Quickly bring the best robe, and clothe him; and give him a ring for his hand, and sandals for his feet.
23. And go, bring the fattened calf, and kill it; let us have a feast, and celebrate:
24. Because this my son was dead, but is alive again; and was lost, but is found! And they began to celebrate.
25. But the older son had been out in a field. And as he was coming closer to the house, he heard music and dancing.
26. And he called one of his servants over to him, and inquired what was the meaning of these things.
27. And he told him, Your brother has returned, and your father has killed the fattened calf, because he has returned to him safe and sound.
28. But he became angry, and was not willing to go in. Therefore the father came out, and begged him to join the celebration.
29. But answering he said to his father, Look, for so many years I have served you, and not once have I transgressed your commandment: but never did you give me even a kid goat that I might celebrate with my friends!
30. But when this son of yours returns, who has squandered your property with harlots, then you kill the fattened calf for him!
30. But the father answered him, Son, you are always with me, and everything that I own is yours.
32. But on this occasion, it is right to celebrate and rejoice: because this your own brother was dead, but is alive again; and was lost, but is found!

247. THE PARABLE OF THE UNJUST ADMINISTRATOR**LUKE 16**

1. And he said also to his disciples, There was a certain rich man, who had a hired administrator; and he was accused to the rich man of squandering his goods.
2. Then he called his administrator and asked him, What is this I am hearing about you? Give an accounting of your administration; because you cannot be my administrator any longer.
3. And the administrator said within himself, What shall I do, because my master is taking the office away from me? I am unable to dig; I am ashamed to beg.
4. I know what I will do, so that when I have been removed from the office, my master's debtors may welcome me into their houses.

LUKE 16

5. Then calling each one of the master's debtors, he asked the first one, How much do you owe to my master?
6. And he said, A hundred measures of oil. And he told him, Take your bill, sit down quickly, and write fifty.
7. Then another he asked, And you, how much do you owe? And he replied, A hundred measures of wheat. And he told him, Take your bill, and write eighty.
8. And the master praised the unrighteous administrator, because he had acted shrewdly. For the sons of this world and society are in their own time more shrewd and wise than the sons of the light.
9. And I say to you, Make friends to yourselves by the wise use of your physical wealth; so that when it fails, they may welcome you into the eternal dwellings.

**248. ONE MUST BE FAITHFUL IN THE
LITTLE THINGS TO BE TRUSTED WITH THE TRUE
RICHES OF GOD'S GLORY**

LUKE 16

10. Anyone who is faithful in the very least is also faithful in much: but anyone who is unrighteous and dishonest in the very least is also unrighteous and dishonest in much.
11. Therefore, if you have not been faithful with the unrighteous physical wealth, who is going to trust you with the true riches of God's glory?
12. And if you have not been faithful and dependable in that which is another's, who will give to you or trust you with your own?

**249. NO ONE IS CAPABLE OF SERVING
TWO MASTERS**

LUKE 16

13. No servant is capable of serving two masters: because either he will hate the one, and he will love the other; or he will follow one, and he will despise and reject the other. You are not capable of serving God and materialism or physical wealth.
14. And all these things were also heard by the Pharisees, who were covetous and greedy for wealth: and they discredited him.
15. And he told them, You are the ones who justify yourselves in the presence of men; but God knows your hearts and attitudes: because that which is highly thought of among men is an abomination in the presence of God.
16. The law and the prophets have been preached until John: from that time the kingdom of God is preached and proclaimed, and everyone must press into it.
17. But it is easier for the heaven and the earth to pass away, than for one tittle of the law to fail.
18. Anyone who divorces his wife, and marries another, commits adultery: and anyone who marries her who has been divorced from a husband commits adultery.

**250. THE PARABLE OF LAZARUS AND
THE RICH MAN**

LUKE 16

19. Now there was a certain rich man, and he was clothed in purple and fine linen, and satiated himself daily in splendor and luxury.
20. And a certain poor man named Lazarus, who was laid at his porch, was covered with open sores.

LUKE 16

21. Now he was longing to be fed with the crumbs which fell from the rich man's table. But instead the dogs were coming and licking his sores.
22. And it happened that the poor man died, and he was carried away [at the resurrection of the just] * by the angels into the bosom of Abraham. And the rich man also died, and was buried.
23. Then in the grave [at the resurrection of the wicked] * he opened his eyes, and he became filled with fear and torment, when he saw Abraham in the distance, and Lazarus in his bosom.
24. And crying out, he said, Father Abraham, have compassion and mercy on me, and send Lazarus, that he may dip just the tip of his finger in water, and cool my tongue; because I am suffering, standing by this flaming fire!
25. But Abraham said, Child, remember that you did receive your good things in fullness during your lifetime, and Lazarus in the same degree received evil things. But now he is comforted, and you are suffering.
26. And in addition to all these things, between you and us a great chasm has been permanently fixed: so that they who desire to pass across from this side to you are not able; neither can they from that side pass across to us.
27. And he said, I beg you, father, that you would send him to my father's house:
28. Because I have five brothers; that he may exhort and warn them, that they also may not come into this place of torment.
29. But Abraham replied to him, They have Moses and the prophets. Let them hear what Moses and the prophets have said.
30. But he said, No, father Abraham: but if one from the dead would go to them, they will surely repent.
31. And he said to him, If they will not hear Moses and the prophets, they will not be convinced or persuaded, not even if one from the dead would rise and preach to them.

251. A WARNING AGAINST OFFENDING LITTLE ONES IN JESUS

LUKE 17

1. And he said to the disciples, It is impossible but that offenses will not come: but woe and misery to him by whom the offenses come!
2. It would be more profitable for him if a millstone turned by a donkey were hung around his neck, and he were plunged down into the depths of the ocean, than if he were to cause one of these little ones to be offended and stumble.

252. FORGIVE YOUR BROTHER'S TRESPASSES SEVEN TIMES A DAY

LUKE 17

3. Pay attention to what you are doing: and if your brother sins against you, admonish him; and if he repents, forgive him.
4. But if he sins against you seven times in a single day, and turns to you seven times in a single day, saying, I repent, I am sorry; you shall forgive him.

*The bracket insertions of [at the resurrection of the just] and [at the resurrection of the wicked] are given to clarify the time element. Revelation 20 clearly shows that there will be the resurrection of the just, and the resurrection of the wicked. Verses 4-6 clearly show the resurrection of the just. Verses 13-15 clearly show the resurrection of the wicked, to be cast into the Lake of Fire, which is their second death. This is the basis for using these insertions.

253. INCREASE YOUR FAITH BY GOING ABOVE AND BEYOND

LUKE 17

5. And the apostles said to the Lord, Give us more faith!
6. But the Lord said, If you had faith as a grain of mustard seed, you might say to this sycamore tree, Be rooted up, and be planted in the sea; then it would obey you!
7. But which of you, having a servant plowing or shepherding, when he comes in out of the field will immediately tell him, Come in and sit down to eat?
8. But instead wouldn't he tell him, Prepare my meal, that I may eat, and get yourself ready, and serve me all the while I am eating and drinking; and after serving me you shall eat and drink?
9. Does he thank and praise that servant because he did only the things commanded him? I think not.
10. And you also, in the same way, when you have done all things commanded you, say, We are unprofitable servants: because we have done only that which was our duty to do.

254. JESUS ON HIS WAY BACK TO JERUSALEM PASSES THROUGH GALILEE AND SAMARIA

LUKE 17

11. And it happened during his journey up to Jerusalem, that he passed through Samaria and Galilee.

255. JESUS HEALS TEN LEPERS, BUT ONLY ONE GLORIFIES GOD AND THANKS JESUS

LUKE 17

12. Now as he was entering into a certain village, there were ten leprous men who met him, and they were standing off at a distance.
13. And they raised their voices and shouted, Jesus, Master, have compassion and mercy on us!
14. And looking at them, he told them, Go and show yourselves to the priests.^a And it happened that as they were going, they were cleansed and healed.
15. But one of them, seeing that he was healed, turned back, and crying out with a loud voice was glorifying God;
16. And he came, prostrating himself at his feet, giving thanks to him. And he was a Samaritan.
17. And answering, Jesus said, Were not ten cleansed? But where are the other nine?
18. Were not any found returning to give glory to God, except this stranger?
19. And he told him, Stand up and go your way. Your faith has healed you!

^a—Lev. 14:1-32

256. THE KINGDOM OF GOD COMES NOT THROUGH OBSERVATION

LUKE 17

20. And he had been asked by the Pharisees when the kingdom of God would come. He answered them, saying, The kingdom of God does not come with observation and speculation.
21. Neither shall they say, Look here! or, Look there! because look, the kingdom of God is standing among you.

257. SOME OF THE SIGNS OF JESUS' RETURN**LUKE 17**

22. Then he told the disciples, The days will come, when you shall desire to see one of the days of the Son of man, but shall not see it.

23. And if they tell you, Look here; or, Look there: don't go after them, nor follow them.

258. JESUS WILL RETURN SHINING AS A GREAT LIGHT**LUKE 17**

24. Because as the light of the day, which shines its light from one end of heaven to the other end of heaven, this is exactly the same way that the Son of man will also be in his day.

25. But first it is ordained that he suffer many things, and be rejected and repudiated by this generation.

**259. THE END TIMES WILL BE THE SAME AS
IN THE DAYS OF NOAH****LUKE 17**

26. And as it was in the days of Noah, so shall it be also in the days of the Son of man.^a

27. They were eating, they were drinking, they were marrying, they were being given in marriage, until the very day Noah entered into the ark, and the flood came, and destroyed all.

a—Gen. 6:5-13

**260. THE END TIMES WILL ALSO BE THE SAME
AS THE DAYS OF LOT IN SODOM****LUKE 17**

28. Conditions will be similar also to what was happening in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building.

29. But on the very day that Lot went out from Sodom^a it rained down fire and brimstone from heaven, and destroyed all.

30. This is exactly how conditions will be in the day the Son of man is revealed.

31. In that day, anyone who shall be on the housetop, and his possessions in the house, let him not come down to take them away: and anyone who is in the field, let him likewise not return to the things behind.

32. Remember Lot's wife!^b

33. Whoever seeks and strives to save his life shall lose it; but whoever is willing to lose it shall preserve it.

a—Gen. 18:20-24; 19:24-25 b—Gen. 19:26

261. TWO TOGETHER: ONE IS TAKEN, ONE IS LEFT**LUKE 17**

34. I tell you, in that night there shall be two in one bed; the one shall be taken, and the other shall be left.

35. Two women shall be grinding together; the one shall be taken, and the other shall be left.

36. Two men shall be working in the field; the one shall be taken, and the other shall be left.

37. And answering they said to him, Where, Lord? And he told them, Where the body is, that is where the eagles will be gathered together.

262. THE PARABLE OF THE UNJUST JUDGE**LUKE 18**

1. And he also spoke a parable to them, for the purpose of showing how it is absolutely necessary for them always to pray, and not give up, or falter and get weak;
2. Saying, There was a judge in a certain city, who didn't fear God, and wasn't a respecter of persons.
3. And there was in that city a widow; and she kept coming to him, saying, Avenge me of my adversary!
4. And for a time he would not: but afterwards he said to himself, Even if I don't fear God, and I am not a respecter of persons,
5. Yet because this widow keeps causing me trouble, I will avenge her, otherwise her perpetual coming will wear me out.
6. But the Lord said, Listen to what the unrighteous judge says.
7. And shall not God execute the avenging of his very own elect, who call out to him day and night, though he is being patient with them and their problems?
8. I tell you that he will speedily execute the avenging of them. In spite of this, when the Son of man comes, will he truly find faith on the earth?

**263. THE PARABLE OF A SINFUL PUBLICAN
AND A SELF-RIGHTEOUS PHARISEE****LUKE 18**

9. Then he also spoke this parable to some who were confident and boasted within themselves that they were really righteous, and held all others in contempt:
10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11. The Pharisee was standing and praying with himself this way, God, I thank you that I am not like the rest of men, extortioners, unrighteous, adulterers, or even as that publican over there.
12. I fast twice in every week, I tithe all things that I gain.
13. But the publican, standing off at a distance, would not even lift up his eyes to heaven, but was beating his chest, saying, God, be merciful to me, the sinner!
14. I tell you, this man went down to his house justified rather than the Pharisee: because everyone who exalts himself shall be abased; but anyone who humbles himself shall be exalted.

264. THE RAISING OF LAZARUS FROM THE DEAD**JOHN 11**

1. Now there was a certain man who was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.
2. (And it was Mary who had anointed the Lord with ointment, and wiped his feet with her own hair, whose brother Lazarus was sick.)
3. Then the sisters sent a message to Jesus, saying, Lord, listen, the one whom you love is sick.
4. But after hearing this, Jesus said, This sickness is not ending in death, but it is for the glory of God, for the purpose that the Son of God may be glorified through it.
5. Now Jesus loved Martha, and her sister, and Lazarus.
6. When he therefore had heard that he was sick, he deliberately remained in that same place two more days.
7. Then after this time, he said to the disciples, Let us go into Judaea again.
8. But the disciples said to him, Master, right at this time the Jews are searching for you to stone you! And are you going over there again?
9. Jesus answered, Are there not twelve hours in the day? If anyone walks in the day, he will not stumble, because he is able to see the light of this world.

JOHN 11

10. But if anyone walks in the night he will stumble, because the light is not in him.
11. And after he said these things, then he told them, Lazarus, our friend, has fallen asleep; but I am going to him, in order that I may awake him.
12. Now his disciples said, Lord, if he has only fallen asleep, he will get well and recover.
13. But Jesus had really spoken of his death: but they thought that he was speaking about the rest of sleep.
14. Then Jesus told them plainly, Lazarus has died!
15. Moreover I rejoice for your sakes, in order that you may believe, since I was not there. But let us go to him.
16. Then Thomas, called Didymus, said to his fellow-disciples, Let us go also, that we may die with him.
17. Now when Jesus came, he found that he had already been in the tomb four days.
18. Now Bethany was close to Jerusalem, about two miles away:
19. And many of the Jews had come to those who were with Martha and Mary, so they might comfort them concerning their brother.
20. Therefore when Martha heard that Jesus was coming, she met him: but Mary remained sitting in the house.
21. Then Martha said to Jesus, Lord, if you had only been here, my brother would not have died.
22. But even at this moment, I know that whatever you might ask of God, God will give it to you.
23. Jesus told her, Your brother will be resurrected.
24. Martha answered him, I know that he will be resurrected in the resurrection in the last day.
25. Jesus said to her, I am the resurrection, and the life. Anyone who believes and has complete faith in me, though he has died, he shall live.
26. And everyone who lives and believes and has complete faith in me, shall in no way remain dead forever, even into the ages of eternity. Do you believe this?
27. She answered him, Yes, Lord: I have believed that you are the Christ, the Son of God, who should come into the world!
28. And after she said these things, she went away and called Mary, her sister, secretly, saying, The Master is coming, and calls for you.
29. And when she heard this, she got up quickly, and came to him.
30. Now Jesus had not yet come into the village, but he stayed in the place where Martha met him.
31. Then the Jews who were with her in the house, and were comforting her, when they saw that Mary quickly got up and went out, followed her, saying, She is going to the tomb, that she may weep there.
32. Therefore when Mary came to the place where Jesus was, seeing him, she prostrated herself at his feet, saying to him, Lord, if you had been here, my brother would not have died!
33. When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned in the spirit and was deeply moved himself,
34. And said, Where have you laid him? They said to him, Lord, come and see!
35. Jesus wept.
36. Then the Jews said, Look! See how much he loved him!
37. But some of them said, Was not this man, who opened the eyes of the blind man, able also to have caused it so that this one would not have died?
38. Jesus therefore again was groaning in himself as he came to the tomb. Now it was a cave, and a stone was lying upon it.
39. Jesus commanded, Take away the stone! Martha, the sister of him who had died, said to him, Lord, he must stink already. Because it has been four days since he died.
40. Jesus said to her, Didn't I tell you, that if you would really believe, you would witness the glory of God?
41. Then they took away the stone from where the dead was laid. And Jesus lifted his eyes upwards, and said, Father, I thank you that you are hearing me.

JOHN 11

42. And I know that you always hear me: but on account of the people who are standing around I have said it, for the purpose that they might believe that you actually did send me.

43. Then after saying these things, he called with a loud voice, Lazarus, come out here!

44. And he who had been dead came out: and his hands and feet were still wrapped with graveclothes: and his face was wrapped with a handkerchief. Jesus told them, Unwrap him, and let him go.

45. Then many of the Jews who came to Mary, and witnessed what Jesus did, believed and had faith in him.

265. THE PHARISEES AND PRIESTS PLOT JESUS' DEATH

JOHN 11

46. But some of them went to the Pharisees, and reported to them what Jesus had done.

47. Therefore the chief priests and the Pharisees assembled a council and asked, What shall we do? Why, this man does many miracles.

48. If we just let him alone to continue doing this, everyone will believe in him: and the Romans will come and will take away from us both this place and the nation.

49. But a certain one of them, Caiaphas, being high priest of that year, said to them, You know nothing at all,

50. Nor even consider that it is profitable for us, that one man should die for all the people, and that the entire nation should not be completely destroyed!

51. But he did not say this from himself only: but being high priest of that year, he prophesied that Jesus was about to die for the nation;

52. And not for the nation alone, but also that he might gather together into one the children of God who had been scattered abroad.

53. Therefore from that day they plotted and schemed together, that they might kill him.

266. JESUS ESCAPES TO THE CITY OF EPHRAIM

JOHN 11

54. So Jesus could no longer appear publicly among the Jews; but left there, and went into the countryside near the desert, to a city called Ephraim; and he stayed there with his disciples.

267. THE PHARISEES QUESTION JESUS ABOUT DIVORCE

MATTHEW 19

3. But the Pharisees came to him, tempting him, and saying to him, Is it lawful for a man to divorce his wife for any cause?

4. But he answered them, Haven't you read, that He who created them in the beginning made them male and female,^a

5. And said, Because of this a man shall leave father and mother, and shall be joined to his wife: and the two shall become one flesh?^b

6. So then they are no longer two, but one flesh. Therefore what God has united and joined together, man is not allowed to separate.

MARK 10

2. And the Pharisees came to him, tempting him, and asked him if it is lawful for a husband to divorce his wife.

3. But he answered by asking, What did Moses command you about it?

4. And they said, Moses allowed a decree of divorce to be written, and to divorce.^c

5. But answering, Jesus said to them, He wrote this commandment for you in view of your hardheartedness.

6. But from the beginning of creation God made them male and female.^a

7. On account of this fact of creation, a man shall leave his father and mother, and shall be joined to his own wife.

MATTHEW 19

7. They retorted, Why then did Moses command to give a certificate of divorce, and to divorce her?^c

8. He answered them, Moses allowed you to divorce your wives because of your hardheartedness: but from the beginning it was not this way.

9. But I am telling you, that whoever shall divorce his wife, except for fornication, and shall marry another, commits adultery: and anyone who marries her that is divorced commits adultery.

a—Gen. 1:26-27 b—Gen. 2:24 c—Deut. 24:1

MARK 10

8. And the two of them shall become as one flesh: so that they are no longer two, but one flesh.

9. Therefore what God has united together, man is never to separate.

10. And when he was in the house, his disciples asked him again concerning the same matter.

11. Then he told them, Whoever shall divorce his wife, and shall marry another, commits adultery against her.

12. And if a woman shall divorce her husband, and shall be married to another, she commits adultery.

268. THE CLASSIFICATION OF IMPOTENT MEN**MATTHEW 19**

10. His disciples said to him, If this is the case of a man with his wife, it is not profitable to marry.

11. But he said to them, Everyone cannot receive this word, but those to whom it has been given:

12. Because there are impotent men, who were born this way from their mother's womb; and there are impotent men, who were made impotent by other men; and there are unmarried men who have remained unmarried for the sake of the kingdom of heaven. The one who is able to receive it, let him receive it.

**269. WHEN BLESSING THE CHILDREN AND INFANTS,
JESUS TEACHES THE PROPER ATTITUDE NECESSARY
FOR ENTERING INTO THE KINGDOM OF GOD****MATTHEW 19**

13. Then little children were brought to him, that he might lay his hands on them, and might pray for them: but the disciples rebuked them.

14. But Jesus said, Allow the little children, and do not prevent them from coming to me: because of such is the kingdom of heaven.

15. And he laid his hands upon them, and he left there.

MARK 10

13. And they brought little children to him in order that he might touch them. But the disciples rebuked those who brought them.

14. But when Jesus saw it, he was indignant, and said to them, Allow the little children to come to me, and stop preventing them from coming: because of this kind of character is the kingdom of God.

15. Truly I tell you, whoever shall not receive the kingdom of God as a little child shall in no way ever enter into it.

16. And when he took them up in his arms and laid his hands on them, he lovingly blessed them.

LUKE 18

15. And they also brought infants to him, that he might touch them: but seeing it, the disciples rebuked them.

16. But after calling them to himself, Jesus said, Allow the little children to come to me, and do not forbid them: because of such is the kingdom of God.

17. Truly I tell you, whoever shall not receive the kingdom of God in the attitude of a little child shall in no way enter into it.

270. A RICH MAN REFUSES TO FOLLOW JESUS BECAUSE HE LOVES HIS WEALTH MORE

MATTHEW 19

16. And then it happened that one came and questioned him, saying, Good Master, what good thing shall I do, that I may have life eternal?

17. And he said to him, Why are you calling me good? No one is good except one, that is, God. But if you are desiring to enter into life, keep the commandments.

18. He asked him, Which? Then Jesus said, You shall not commit murder; you shall not commit adultery; you shall not steal; you shall not bear false witness; 19. Honor your father and your mother:^a in addition, you shall love your neighbor as yourself.^b

20. The young man said to him, All of these I have kept from my childhood: what am I yet lacking?

21. Jesus said to him, If you are desiring to become perfect, go and sell your property, and give to the poor, and you shall have treasure and wealth in heaven: and come and follow me.

22. But hearing this answer, the young man went away perplexed and distressed: because he had many possessions.

MARK 10

17. Then as he was going along the road, one came running up to him, and kneeling down in front of him, asked him, Good Master, what shall I do that I may inherit eternal life?

18. But Jesus answered him, Why are you calling me good? No one is good except one, God!

19. You know the commandments: you should not commit adultery; you should not commit murder; you should not bear false witness; you should not defraud; honor your father and your mother.^a

20. But he answered and said to him, Teacher, all these things have I kept from my youth.

21. And as Jesus was looking upon him, he loved him, and told him, You are lacking one thing: go, and sell everything that you have, and give to the poor, so that you shall have wealth in heaven: and come, follow me, taking up the cross.

22. But he, being downhearted and discouraged at this word, went away grieving: because he had a great many possessions.

LUKE 18

18. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19. But Jesus said to him, Why are you calling me good? No one is good except one, God only.

20. You know the commandments: you should not commit adultery; you should not commit murder; you should not steal; you should not bear false witness; honor your father and your mother.^a

21. And he said, All these have I kept since childhood.

22. After hearing these things, Jesus told him, One thing is yet lacking to you: sell everything that you have, and distribute to the poor and needy, and you shall have treasure in heaven: then come and follow me.

23. But after hearing these things, he became very sorrowful: because he was extremely rich.

a—Ex. 20:12-17; Deut. 5:16-21 b—Lev. 19:18

271. A KEY LESSON: DON'T SET YOUR HEART ON MATERIAL RICHES

MATTHEW 19

23. And Jesus said to his disciples, Truly I tell you, that only with extreme difficulty shall a rich man enter into the kingdom of heaven!

24. And again I tell you, it is far easier for a camel to pass through the eye of a

MARK 10

23. And Jesus said, as he was looking around on his disciples, With great difficulty shall those who have riches enter into the kingdom of God!

24. And the disciples were astonished at his statements. And again Jesus

LUKE 18

24. But seeing him become very sorrowful, Jesus said, How difficult it shall be for those who have riches and wealth to enter into the kingdom of God!

25. Because it is far easier for a camel to pass through an eye of a needle, than for

MATTHEW 19

needle, than for a rich man to enter into the kingdom of God.

25. And when his disciples heard this, they were greatly amazed and astonished, saying, Who then is able to be saved?

26. But looking toward them, Jesus said, With men this is impossible: but with God all things are possible.^a



Solid Gold Bars.

MARK 10

answered them by saying, Children, how difficult it is for those who trust in their own riches to enter into the kingdom of God.

25. It is easier for a camel to be threaded through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And they were absolutely bewildered, saying among themselves, Who then is able to be saved?

27. But looking on them, Jesus replied, With men it is impossible, but not with God: because all things are possible with God.^a

LUKE 18

a wealthy or rich man to enter into the kingdom of God.

26. Then those who were listening to him said, Who then is able to be saved?

27. But he replied, The things that are impossible with men are possible with God.^a



Don't Set Your Heart On Wealth.

a—Gen. 18:14; Jer. 32:17; Zech. 8:6

272. THE BLESSING FOR LEAVING EVERYTHING AND FOLLOWING JESUS

MATTHEW 19

27. Then Peter answered and said to him, Look, we have given up everything, and have followed you. What then shall be for us?

28. And Jesus said to them, Truly I tell you, those of you who have followed me, in the regeneration when the Son of man sits on the throne of his glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

29. And anyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for the sake of my name, shall receive a hundredfold, and shall inherit eternal life.

30. But many that are first shall be last; and the last shall be first.

MARK 10

28. But Peter began saying to him, Look, we have left everything and everyone, and have followed you.

29. But answering, Jesus replied, Truly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and for the gospel's sake,

30. Who shall not receive a hundred times as much now in this age, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age that is coming, eternal life.

31. But many of the first shall be last; and the last shall be first.

LUKE 18

28. And Peter said, Look, we have left everything, and have followed you.

29. And he told them, Truly I say to you, there is no one who has had to give up home, or parents, or brothers and sisters, or wife, or children, for the sake of the kingdom of God,

30. Who shall not receive an abundance beyond that in this time; and in the age that is coming he shall receive eternal life!

273. THE PARABLE OF THE WORKERS IN THE VINEYARD

MATTHEW 20

1. Now the kingdom of heaven is compared to a man who is master of a house, who went out in the morning to hire laborers for his vineyard.
2. After agreeing with the laborers to pay them a coin for the day, he sent them into his vineyard.
3. But going out about the third hour of the day, he saw others standing idle in the marketplace,
4. And he said to them, You go also into the vineyard; and whatever may be proper and fitting, I will pay you. And they went and worked.
5. Again going out about the sixth and the ninth hours of the day, he did the same thing.
6. Then about the eleventh hour he went out, and found others standing idle, and asked them, Why are you standing here idle the entire day?
7. They said to him, Because no one has hired us. He said to them, You go also into the vineyard; and whatever may be proper and fitting, you shall receive.
8. But when evening came, the master of the vineyard said to his foreman, Call the laborers, and pay them their wages, beginning from the last unto the first.
9. And when those who were hired about the eleventh hour came, they received a coin.
10. And when the first came, they thought that they would receive more; but they each received a coin also.
11. And when they had received it, they complained against the master of the house,
12. Saying, These who were last have worked one hour, but you have made them equal with us, who have worked the greater burden of the day, and in its heat.
13. But he answered and said to one of them, Friend, I did you no injustice. Didn't you make an agreement with me for a coin?
14. Take your own and go. But I delight in giving to this last one even as I gave to you.
15. Or isn't it lawful and right for me to do what I please with that which is my own? Is your eye evil, because I am good?
16. In exactly the same way, the last shall be first, and the first shall be last: because many are called, but few are chosen.

274. JESUS REVEALS HOW HE WILL DIE

MATTHEW 20

17. And as Jesus was going up to Jerusalem he took the twelve disciples aside privately along the way, and said to them,
18. Listen, we are going to Jerusalem; and the Son of man will be betrayed to the chief priests and scribes, and they will condemn him to death;
19. And they will hand him over to the Gentiles to be mocked, and to be scourged, and to be crucified: but the third day he will rise again.

MARK 10

32. And they were in the road going up to Jerusalem, with Jesus in front leading them forward: and they were bewildered and surprised as they were following along. Then he brought the twelve to him again, and he began to reveal to them the things which were about to happen to him:
33. Now listen, we are going up to Jerusalem; and the Son of man will be betrayed to the chief priests, and to the scribes; and they will condemn him to death, and will turn him over to the Gentiles.

LUKE 18

31. And after taking the twelve to himself, he said to them, Listen, we are going to Jerusalem, and all things which have been written by the prophets about the Son of man shall be accomplished and fulfilled.
32. Because he will be delivered up to the Gentiles, and will be mocked, and will be insulted, and will be spit upon.
33. And after scourging him, they will kill him: but on the third day he will be resurrected.
34. But they understood none of these words: and this saying was hidden from

MARK 10

34. And they will contemptuously ridicule and mock him, and will scourge him, and will spit upon him, and will kill him: but on the third day he will rise again.

LUKE 18

them, and they did not understand those words which were spoken.

275. JAMES AND JOHN ASK TO SIT AT JESUS' RIGHT HAND AND LEFT HAND IN THE KINGDOM OF GOD

MATTHEW 20

20. Then the mother of the sons of Zebedee came to him, with her sons, worshipping him, and was asking something from him.

21. And he said to her, What do you desire? She said to him, Give the word that these two sons of mine may sit, one on your right hand, and one on your left hand, in your kingdom.

22. But answering, Jesus said, You do not know what you are asking. Are you able to drink of the cup which I am about to drink of, and to be baptized with the baptism which I am baptized with? They said to him, We are able.

23. And he said to them, Yes, truly you shall drink of my cup, and you shall be baptized with the baptism which I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but to those for whom it has been prepared by my Father.

24. And when the ten heard this, they were indignant against the two brothers.

MARK 10

35. And James and John, the sons of Zebedee, came to him, saying, Master, we desire that whatever we may ask, you would do it for us.

36. But he asked them, What do you desire me to do for you?

37. And they said to him, Grant to us that we may sit, in your glory, one at your right hand, and one at your left hand.

38. But Jesus said to them, You do not know what you are asking. Are you able to drink the cup which I am going to drink? and are you able to be baptized with the same baptism which I am going to be baptized with?

39. And they told him, We are able. But Jesus said to them, Truly the cup which I drink, you shall drink; and with the baptism which I am baptized with, you shall be baptized:

40. But to sit at my right hand and at my left hand is not mine to give; but to those for whom it has been prepared.

41. And when the ten heard this, they began to be very indignant toward James and John.

276. JESUS TEACHES THE LESSON THAT THE GREATEST OF ALL SHALL SERVE ALL

MATTHEW 20

25. But when Jesus called them to him, he said, You know how the rulers of the nations exercise lordship over them, how their great religious leaders* exercise authority over them.

26. However it shall not be this way among you: but whoever would become great among you, let him be your servant;

27. Also, whoever would be first among you, let him be your servant:

28. In the same way the Son of man didn't come to be served, but to serve, and to give his life as an atonement for many.

MARK 10

42. But when Jesus called them to himself, he told them, You know that those who are considered rulers over the nations exercise lordship and tyranny over them; and their great ones,* the religious leaders, exercise power and authority over them.

43. However it shall not be this way among you: but whoever desires to become the greatest among you, he shall become your bondservant.

44. And whoever of you desires to become the first of all, shall be the servant of all.

45. Because even the Son of man did not come to be served, nor to be waited on hand and foot, but to serve, and to give his own life as an atonement for many.

*See Acts 8:9-11.

277. JESUS HEALS A BLIND MAN AS HE COMES TO JERICO

LUKE 18

35. Now it happened that as he approached Jericho, a certain blind man sat alongside the road, begging.
36. But hearing the multitude passing along the road, he asked what might be taking place.
37. And they told him, Jesus of Nazareth is passing through.
38. And he yelled out, saying, Jesus, Son of David, have mercy and compassion on me!
39. But those who were going in front rebuked him, that he should be silent: but he yelled much louder, Son of David, have mercy and compassion on me!
40. Then Jesus stopped, and commanded the blind man to be brought to him. And as he came near, Jesus asked him,
41. Saying, What do you desire that I shall do for you? And he answered, Lord, that I may receive sight!
42. And Jesus said to him, Receive sight; your faith has healed you.
43. And immediately he received sight, and followed him, glorifying God. And after seeing it, all the people gave praise to God.

278. JESUS AT ZACCHAEUS' HOUSE IN JERICO

LUKE 19

1. And after entering Jericho, he was passing through it.
2. Then appeared there a man named Zacchaeus, and he was an important tax collector, a chief publican, and he was rich.
3. Now he was desiring to see Jesus, to find out who he was; but he was not able to do this because of the multitude, since he was small in stature.
4. So running on ahead of the multitude, he climbed up into a sycamore tree so that he might see him: because he was about to pass by that way.
5. And as he came to the place, looking up, Jesus saw him, and told him, Zacchaeus, hurry and come down; because it is necessary for me to remain in your house today!
6. And he quickly came down, and joyfully welcomed him.
7. But when everyone saw it, they murmured and complained, saying, He has gone in to lodge with a sinful man.
8. But standing by Jesus, Zacchaeus said to the Lord, See Lord, one half of my possessions I give to the poor; and if I have taken anything more than the law allows, or if I have defrauded anyone, I return four times.^a
9. And Jesus said to him, Today salvation has come to this house, because he is also a son of Abraham.
10. Because the Son of man came to seek out and to save that which has been lost.

a—Ex. 22:1

279. JESUS HEALS BLIND MEN AS HE LEAVES JERICO

MATTHEW 20

29. And as they were going out from Jericho, a great multitude followed him.
30. And two blind men who were sitting beside the roadway, when they heard that Jesus was passing by, suddenly shouted out, saying, Have mercy and compassion on us, Lord, Son of David.

MARK 10

46. And they came into Jericho. And as he was going out from Jericho with his disciples, and a large multitude was following after them, a son of Timaeus, Bartimaeus the blind man, was sitting beside the road begging.
47. And when he heard that it was Jesus of Nazareth, he began yelling out, and

MATTHEW 20

31. But the multitudes rebuked them, that they should be silent. But they shouted out all the more, saying, Have mercy and compassion on us, Lord, Son of David!

32. And when Jesus stopped, he called them, and asked, What do you desire that I should do to you?

33. They said to him, Lord, that our eyes may be opened!

34. And being moved with compassion, Jesus touched their eyes: and instantly their eyes received sight, and they followed him.

MARK 10

saying, Jesus, Son of David, have compassion on me!

48. But many rebuked him, that he should be quiet and remain silent: but he shouted much louder, Son of David, have compassion on me.

49. And Jesus stopped, and requested him to be called forward. And they called the blind man, telling him, Have strong courage, stand up; he is calling for you!

50. And he threw down his coat; and standing up, he came to Jesus.

51. Then Jesus talked to him, saying, What do you desire that I should do for you? And the blind man said to him, My Lord, that I may receive sight!

52. And Jesus told him, Go; your faith has healed you. And instantly he could see, and he followed Jesus in the way.

280. THE PARABLE OF THE POUNDS**LUKE 19**

11. But as they were listening to these things, he spoke an additional parable, because he was nearing Jerusalem, and they thought that the kingdom of God was about to appear immediately.

12. Therefore he said, A certain nobleman traveled into a distant country to receive a kingdom for himself, and then to return.

13. And after calling ten of his servants, he gave them ten pounds, and told them, Keep yourselves busy trading with these pounds until I return.

14. But his citizens, who hated him, sent a message after him, saying, We are not willing for this man to rule over us!

15. And it happened that after he had received the kingdom, and returned, he commanded these servants to be called to him, the ones to whom he had given the money, in order that he might find out what each one had gained by trading.

16. Then the first one came, saying, Lord, your pound has produced and increased ten pounds!

17. And he said to him, Excellent! You are a good servant. Because you have been faithful in a very little, you shall have authority over ten cities.

18. And the second came in, saying, Lord, your pound has made five pounds.

19. And he also said to this one, Then you shall be over five cities.

20. But another came in, saying, Lord, look! Here is your pound, which I have kept all wrapped up in a handkerchief.

21. For I was afraid of you, because you are a harsh man: you take up what you did not lay down, and you harvest what you did not plant.

22. But he told him, I will judge you out of your own mouth, you wicked servant. You knew that I am a harsh man, taking up what I did not lay down, and harvesting what I did not plant!

23. So then why didn't you at least put my money into the bank, so that when I returned I might have required it with interest?

24. And he said to those standing by, Take the pound away from him, and give it to the one who has the ten pounds.

25. But they said to him, Lord, he already has ten pounds!

26. Now then I tell you, that to everyone who has shall be given; but from everyone who has not, even that which he has shall be taken away from him.

27. Moreover those enemies of mine, who were not willing for me to rule over them, bring here, and slaughter them in front of me.

28. After saying these things, he went on ahead, going up to Jerusalem.

281. JESUS' LAST PASSOVER APPROACHES**JOHN 11**

55. Now the Passover^a of the Jews was approaching. And many went out of the country up to Jerusalem before the Passover, in order to purify themselves.

56. And they were searching for Jesus; and they were saying to one another, while standing in the temple, What does it look like to you? Do you think there is any possibility he will even come to the Feast?

57. Now both the chief priests and the Pharisees had given a command, that if anyone should even know where he was, he should reveal it, that they might arrest him.

a—Ex. 12:4-14; Lev. 23:5



Mount of Olives

THE EVENTS BEFORE JESUS' LAST PASSOVER, AD 31

SIX DAYS BEFORE JESUS' LAST PASSOVER

In the final days before the crucifixion, there was a series of confrontations between Jesus and the Pharisees. The sequence of events ended in the betrayal and the crucifixion on the Passover day, A.D. 31. There are four keys of understanding which harmonize the events of those days.

Six days before the last Passover, Jesus came to Bethany (Jn. 12:1). This was Nisan 8, or Wednesday evening, April 18. Jesus ate supper, and his feet were anointed that evening (Jn. 12:2-4). In the morning, still Nisan 8, the day portion, but Thursday, April 19, Jesus made His triumphal entry into Jerusalem (Jn. 12:12). The King James Version says, "the next day", but the Greek can also mean, "in the morning", or, "on the morrow". This is the first key of understanding: Jesus made His triumphal entry on the day portion of Nisan 8, Thursday, April 19, A.D. 31.

Mark adds further details about Nisan 8. He records that after Jesus made His triumphal entry into Jerusalem, He went into the temple and looked around. But shortly afterwards, He and His disciples went back to Bethany that same evening (Mk. 11:11). This completes the events of Nisan 8, Thursday, April 19.

Then Mark continues with the events of the next morning, which was Nisan 9, Friday, April 20. This was the preparation day for the weekly Sabbath. Mark shows that on the morning of Nisan 9, Jesus cursed the fig tree, on the way to the temple (verse 13). Afterwards, in the temple area, He drove out the money changers, overturning their tables and driving out the animals. It is evident from what Jesus did that He was cleansing the temple, removing the money changers and their sins and corruption, in preparation for the Sabbath. After Jesus had cleansed the temple, and taught the people, He went out of Jerusalem, probably to Bethany, via the mount of Olives at evening (verse 19). It was not until the next morning, Sabbath, Nisan 10, or Saturday, April 21, that the disciples saw that the fig tree, which Jesus had cursed, was withered (Mk. 11:20). Only Mark records that these events took place over a two-day period. Matthew records these events as if they all occurred on one day. If Mark had not made clear that a second day was involved, it would not be possible to harmonize the six days. This critical two-day period is the second key needed to understand the six-day chronology.

John continues with the events of the Sabbath, Nisan 10. Certain Hellenist Jews had heard about Jesus, and wanted to see Him. They asked Philip where He could be found. Philip went to Andrew, and together they came and told Jesus (John 12:20-22). While Jesus was teaching the crowds, a voice, which the people thought was thunder or an angel speaking, was heard from heaven (verses 28-30). After this, Jesus left the temple and hid Himself, apparently for the rest of the Sabbath (verse 36). This completes the events of Sabbath, Nisan 10, Saturday, April 21. The third key is that Jesus hid Himself the remainder of the Sabbath, and did not come back to the temple until the next morning.

Jesus and His disciples returned to Jerusalem the next morning, Nisan 11, Sunday, April 22, the first day of the week. Then began the final great confrontation with the Pharisees, which lasted a good part of the day (Mk. 11:27—Mk. 13:1). After that, Jesus left the temple and instructed His disciples privately (Mk. 13:1-3; Mat. 24:1-3). He finished instructing them just before sunset, still Nisan 11. Then He reminded His disciples that after two days would be the Passover (Mk. 14:1; Mat. 26:2). Here is the explanation of the two days yet remaining before the Passover. Nisan 12, which began at sunset, April 22, and ended at sunset, April 23, was the first day. Nisan 13, which began at sunset, April 23, and ended at sunset, April 24, was the second day. After those two days was the Passover, Nisan 14, which began at sunset, April 24, and ended at sunset, April 25. The fourth and final key is that the two-day period recorded in Mark 14:1, and Matthew 26:2, is counted from Nisan 11.

To the author's knowledge, this is the first time the six-day chronology has ever been correctly harmonized. Please study the chart which shows these activities. This chart, synchronized with the computer-coordinated Hebrew/Roman calendar, highlights the key events day by day as they occurred. (*See Appendix, pp. 258-260.*)

282. SIX DAYS BEFORE HIS LAST PASSEOVER, JESUS COMES TO BETHANY

JOHN 12

1. Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, who had died, and whom he had raised from the dead.
2. Now they had prepared a supper for him there; and Martha was serving, and Lazarus was one of those who sat with him.
3. Then Mary took a pound of very expensive ointment of pure spikenard, and anointed* the feet of Jesus, and wiped his feet with her hair: and the house was filled with the aroma of the ointment.
4. But one of his disciples, Judas Iscariot, Simon's son, who was about to betray him, said,
5. Why wasn't this ointment sold for three hundred coins, and the money given to the poor?
6. But he said this, not because he actually had concern for the poor; but because he was a thief, and had the money bag, and carried what was put into it.
7. But Jesus said, Let her alone! Toward the day of my burial has she kept it.
8. Because you will always have the poor with you; but you will not always have me with you.
9. Then a great multitude of the Jews knew that he was there: and they came, not on account of Jesus only, but that they might see Lazarus also, whom he had raised from the dead.
10. But the chief priests proposed that they might also kill Lazarus.
11. Because many of the Jews were turning away, and were believing in Jesus, by reason of the resurrection of Lazarus.

*In the Gospels there are three accounts given about the anointings of Jesus before his crucifixion. The two accounts in Matthew 26 and Mark 14 are parallel accounts of the same anointing. Both describe how a woman anointed the head of Jesus two days before the Passover. In John 12, Mary of Bethany anointed His feet. This occurred six days before the Passover. It is very obvious that these are two separate occasions. The reaction of Judas Iscariot and some of the other disciples was, of course, the same.

THE DAY PORTION—NISAN 8—THURSDAY, APRIL 19—AD 31

283. JESUS' TRIUMPHAL ENTRY INTO JERUSALEM

JOHN 12

12. In the morning a great multitude who had come to the Feast, after hearing that Jesus was coming into Jerusalem,

13. Took branches of palms, and went out to meet him, and were yelling out, Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel!^a

14. And after finding a young donkey, Jesus sat upon it; as it is written,

15. Do not be afraid, daughter of Zion: look, your king comes sitting on a colt of a donkey.^b

16. Now his disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and these things had been accomplished in him.

17. The crowd that was with him, when he called Lazarus out of the tomb and raised him from the dead, testified and witnessed about him.

18. On account of this also, the multitude went out to meet him, because they had heard that he had done this miracle.

19. The Pharisees therefore said among themselves, Don't you see that we are gaining nothing? Look, the world is going after him!

MARK 11

1. And as they came closer to Jerusalem, into Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples,

2. And said to them, Go into the village ahead of you: and immediately as you are entering into it, you will find a colt tied, which no one has ever sat upon. When you have untied it, bring it here.

3. But if anyone asks you, Why are you doing this? say, The Lord has need of it; and immediately he will send it here.

4. And they left, and found the colt tied outside a door by the intersection; and they untied it.

5. But some of those standing there asked them, What are you doing, loosing the colt?

6. And they answered them just as Jesus had commanded. And they permitted them to take it.

7. Then they brought the colt to Jesus. And they threw their coats upon it, and he sat on it.

8. And many people spread their coats in the way: and others were cutting down branches from the trees, and were spreading them in the way.

9. And those in front of him, and those following behind him, were shouting and saying, Hosanna! Blessed

LUKE 19

29. Then it happened as he was approaching Bethphage and Bethany, near the mount of Olives, he sent two of his disciples,

30. Saying, Go into the village just ahead of you. As you enter the village you will find a colt tied, on which no man has ever ridden. Untie it, and bring it back.

31. And if anyone asks you, Why are you untying it? Answer him this way: Because the Lord has need of it.

32. And after leaving, the two disciples who had been sent found everything just as he had told them.

33. But as they were untying the colt, the owners of it asked them, Why are you untying the colt?

34. So they answered, The Lord has need of it.

35. And they led it to Jesus: and after throwing their coats on the colt, they helped Jesus mount it.

36. And as he went, they were spreading their garments in the roadway.

37. Now as he was approaching nearer, even at the descent of the Mount of Olives, all the multitude of the disciples began rejoicing and praising God with a loud voice because of all the miracles and works of power which they had seen.

38. Saying, Blessed is the king who is coming

MATTHEW 21

1. Now when they came near to Jerusalem, and they came to Bethphage, in the direction of the mount of Olives, then Jesus sent two disciples,

2. Instructing them, Go into the village that is just ahead of you, and right away you will find a donkey tied, and a colt with her. Untie them, and bring them to me.

3. But if anyone says anything to you, you shall reply, The Lord has need of them. And he will send them immediately.

4. But this all happened, so that it might be fulfilled which was spoken by the prophet, saying,

5. Tell the daughter of Zion, Look, your King comes to you, meek, and mounted on a donkey, and a colt, the foal of a beast of burden.^b

6. And the disciples went, and did as Jesus instructed them:

7. They brought the donkey, and the colt, and put upon them their garments, and he sat on them.

8. And the greater part of the multitude spread their garments in his path; and others were cutting down branches from the trees, and were spreading them in his path.

9. And the multitudes which went in front of him, and those that were following behind, were crying out, saying, Hosanna to the

N I S A N							M A Y
APR	S	M	T	W	T	F	SAB
					1	2	3
					12	13	14
4	5	6	7	8	9	10	
15	16	17	18	19	20	21	
11	12	13	14	15	16	17	
22	23	24	25	26	27	28	
18	19	20	21	22	23	24	
29	30	1	2	3	4	5	
25	26	27	28	29	30		
6	7	8	9	10	11		

Six Days Before

Hebrew Calendar Nisan

HEBREW DAYS OF WEEK

1ST DAY—NISAN 4		2ND DAY—NISAN 5		3RD DAY—NISAN 6		4TH DAY—NISAN 7	
Sunrise		Sunset		Sunrise		Sunset	
Sunrise		Sunset		Sunrise		Sunset	
Sunrise		Sunset		Sunrise		Sunset	
Sunrise		Sunset		Sunrise		Sunset	
Sunrise		Sunset		Sunrise		Sunset	
Sunrise		Sunset		Sunrise		Sunset	
Roman Days Of Week	Sunday—April 15	Monday—April 16		Tuesday—April 17		Wednesday	

HEBREW DAYS OF WEEK

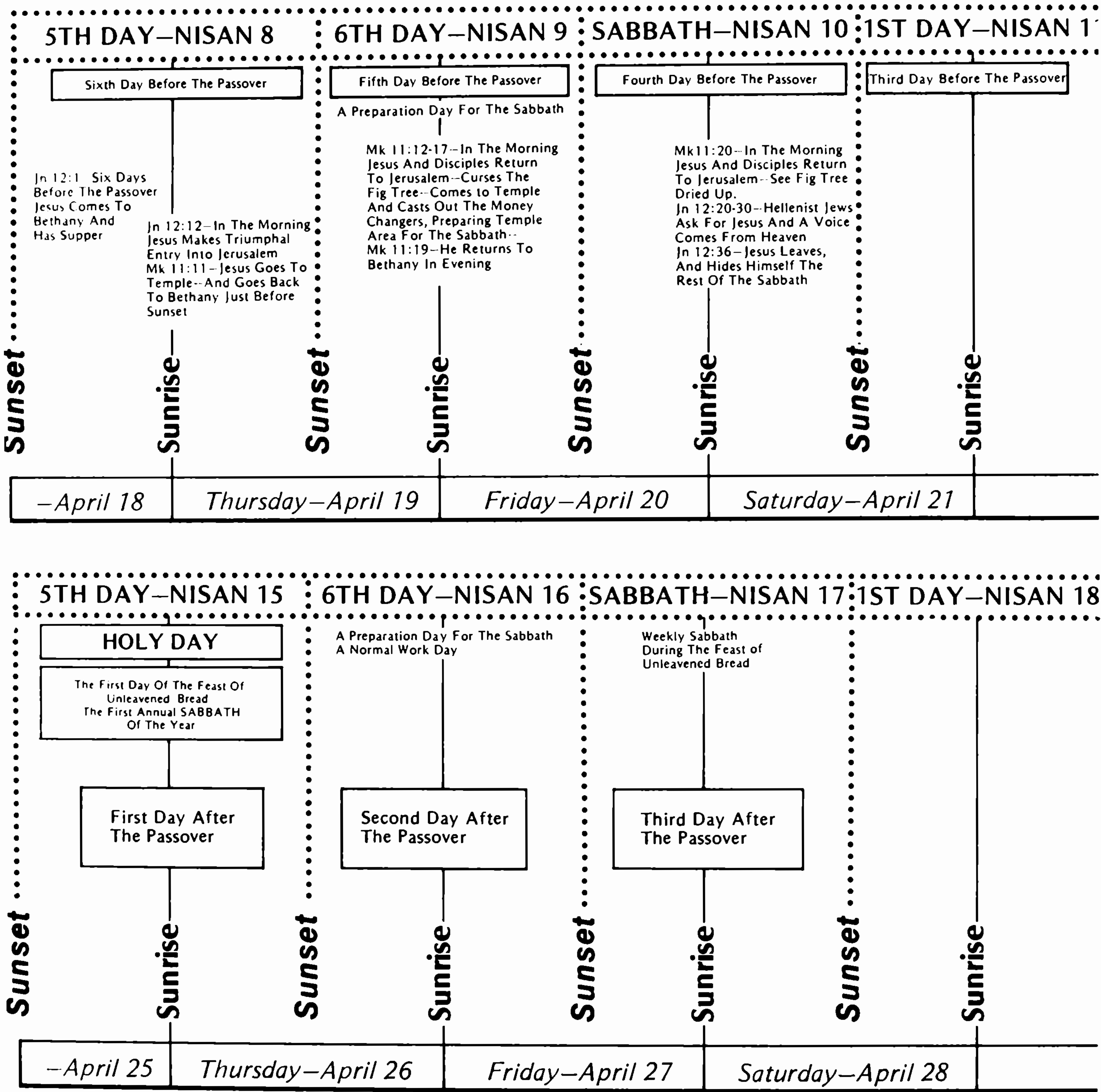
1ST DAY—NISAN 11		2ND DAY—NISAN 12		3RD DAY—NISAN 13		4TH DAY—NISAN 14	
Third Day Before The Passover		Second Day Before The Passover		First Day Before The Passover		PASSOVER DAY	
At The Temple Jesus Has The Great Confrontation Mk 11:27—Mk 13:2 Mat 21:23—Mat 24:2 Lk 20:1—Lk 21:4 Olivet Instruction To Jesus' Disciples Mk 13:3—37 Mat 24:3—Mat 26:2 Lk 21:7—38 After Instruction Near Evening Jesus Tells His Disciples The Passover Is After Two Days—Mat 26:2 Mk 14:1				Disciples Prepare For Passover Mat 26:17—19 Mk 14:12—16 Lk 22:7—13		A Preparation Day For The Holy Day	
The First Day After Instruction		The Second Day After Instruction				Passover Started Approximately 7—7:30 P.M. Sunset, About 6 P.M.	
Sunrise	Sunset	Sunrise	Sunset	Sunrise	Sunset	Sunrise	Sunset
Roman Days Of Week	Sunday—April 22	Monday—April 23	Tuesday—April 24	Wednesday			

The Key To Jesus' Activities: Luke 19:47
Luke 21:37—38

In The Daytime He Taught At The Temple. At Night He Went Out And Stayed At The Mount Of Olives. The On INto Bethany Mk 11:11

Jesus' Last Passover

Roman Calendar April AD 31



MATTHEW 21

MARK 11

LUKE 19

Son of David: blessed is he who comes in the name of the Lord! Hosanna in the highest!^a

10. And as he entered into Jerusalem, all the city was excited, asking, Who is this?

11. And the multitude said, This is Jesus the prophet, the one who is from Nazareth of Galilee.

is he who comes in the name of the Lord!^a

10. Blessed is the coming kingdom of our father David, in the name of the Lord. Hosanna in the highest!

in the name of the Lord! Peace in heaven, and glory in the highest!^a

39. But some of the Pharisees among the crowd said to him, Master, rebuke your disciples.

40. And answering, he said to them, I say to you, that if these should be silent, the very stones would yell and cry out!

a--Psa. 118:26 b- Zech. 9:9



Jerusalem and Temple Area.

Matson Photo Service

284. JESUS WEEPS OVER THE CITY OF JERUSALEM

LUKE 19

41. Then as he came closer, and saw the city, he wept over it.

42. Saying, If you had known, even you, at least in this your day, the things which are for your peace. But now they are concealed from your eyes, and kept secret.

43. Because the days are coming upon you, when your enemies shall erect a rampart of war about you, and shall completely surround you, and besiege you on every side.

44. Then they shall totally raze you, and level you to the ground, and your children within you; and they shall not leave in you a single stone upon a stone; because you didn't know the season of your visitation!

285. JESUS GOES INTO THE TEMPLE, AND RETURNS THAT EVENING TO BETHANY

MARK 11

11. And Jesus came into Jerusalem, and entered into the temple; but after looking around at everything, the hour already being late toward evening, he went out to Bethany with the twelve.

NISAN 9—FRIDAY, APRIL 20—AD 31

286. THE NEXT MORNING JESUS CURSES THE FIG TREE, CASTS OUT THE MONEY CHANGERS, AND RETURNS TO BETHANY FOR THE NIGHT

MARK 11

12. And in the morning, after they had left Bethany, he was hungry.

13. And from a distance, he saw a fig tree which had leaves. And he went up to it, if perhaps he would find something on it. But as he came to it, he found nothing except leaves, because it was not the season for figs.

14. Then Jesus spoke to it, and said, Never again will anyone eat fruit from you forever. And his disciples heard him say this.

15. Then they came into Jerusalem: and after Jesus entered into the temple, he began to throw out those who were selling and buying in the temple, and he turned over the tables of the money changers, and turned upside down the benches of those selling the doves.

16. And he wouldn't permit anyone even to carry a vessel through the temple.

17. And he taught them, saying, Hasn't it been written, My house shall be called a house of prayer for all the nations? But you have made it a den of robbers and thieves!^a

18. Then the scribes and the chief priests heard about it, and they began plotting how they would kill him: because they were afraid of him, since all the people were amazed and astonished at his doctrines and teachings.

19. But when evening came, he went out of the city.

MATTHEW 21

18. Now early in the morning as he was going into the city, he was hungry.

19. And when he saw a fig tree along the way, he came to it, but found nothing on it except leaves. Then he said to it, Let there never again be fruit from this tree, forever.

12. And Jesus entered into the temple of God, and drove out all those buying and selling in the temple; and the tables of the money changers he threw over; also, the benches of those selling the doves.

13. And he said to them, It has been written, My house shall be called a house of prayer. But you have made it a den of robbers and thieves!^a

14. And the blind and crippled came to him in the temple; and he healed them.

15. But when the chief priests and scribes observed the miracles which he accomplished, and the children shouting aloud in the temple, and saying, Hosanna to the Son of David; they were indignant.

16. And they said to him, Are you listening to what these are saying? And Jesus said to them, Yes, didn't you ever read, Out of the mouth of babes and sucklings [infants] you have perfected praise?^b

17. So he left them, and went out of the city into Bethany, and stayed there the night.

LUKE 19

45. And after entering into the temple, he began throwing out those who were buying and selling in it;

46. Saying to them, It has been written, My house is a house of prayer: but you have made it a den of robbers and thieves!^a

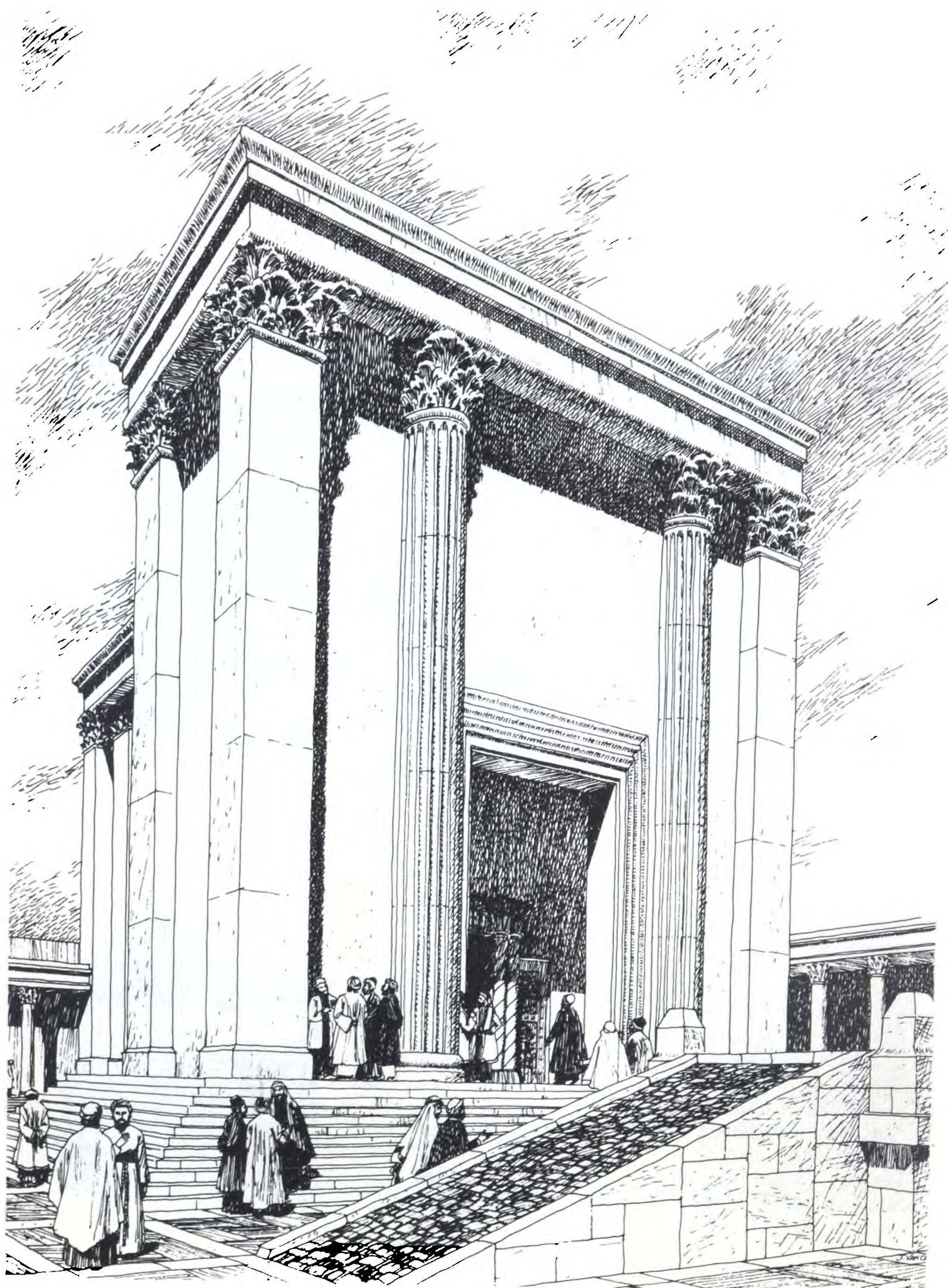


Bethany



Fig Tree Before Cursing.

a Isa. 56:7; Jer. 7:11 b Psalms 8:2



The Temple and Burnt Offering Altar

SABBATH, NISAN 10—SATURDAY, APRIL 21—AD 31**287. THEY GO UP TO JERUSALEM
THE NEXT MORNING (THE WEEKLY SABBATH) AND
SEE THE FIG TREE WITHERED****MARK 11**

20. Then in the morning, as they were passing by the fig tree, they saw that it had dried up from the roots.

21. And Peter remembered, and he said to him, Master, look at the fig tree which you cursed yesterday: it is dried up!

22. Then Jesus answered and said to them, Have faith in God.

23. Because truly I tell you, that whoever shall say to this mountain, Be taken away, and be thrown into the sea; and shall not doubt at all in his heart, but shall believe that what he says will take place; there shall be given to him whatever he shall say.

24. For this reason I tell you, All things whatever you ask while you are praying, believe that you will receive them, and they shall be given to you.

25. And when you may be praying, if you have anything against anyone, forgive him: so that your Father who is in heaven may also forgive you your transgressions and sins.

26. But if you will not forgive, neither will your Father who is in heaven forgive you your transgressions and sins.

MATTHEW 21

19. And soon the fig tree shriveled up.

20. But when the disciples saw it, they were amazed, saying, How quickly the fig tree has shriveled up!

21. Jesus answered and said to them, Truly I tell you, if you have faith, and do not doubt, not only will you be able to do the miracle of the fig tree, but even if you should say to this mountain, Be removed, and be thrust into the sea; it shall happen.

22. And all things whatsoever you may ask in prayer, believing, you shall receive.



Fig Tree After Cursing

**288. CERTAIN HELLENIST JEWS WANT
TO SEE JESUS****JOHN 12**

20. And there were certain Hellenist Jews among those who were coming up so that they might worship at the feast.

21. Then these came to Philip, who was from Bethsaida of Galilee; and they asked him, saying, Sir, we desire to see Jesus.

22. Philip came and told Andrew: and both Andrew and Philip told Jesus.

23. But Jesus answered them, saying, The hour has come, that the Son of man should be glorified.

24. Truly, truly, I say to you, except the grain of wheat should fall into the ground and should die, it remains alone; but if it should die, it produces and yields much fruit.

25. Anyone who loves his own life shall lose it; and anyone who hates his own life in this world shall keep it into eternal life.

26. If anyone will serve me, let him follow me; and where I am, there shall my servant be also. And if anyone does serve me, the Father will honor and cherish him.

27. Now my whole being is filled with turmoil and anxiety;^a and what shall I say? Father, save and deliver me from this hour. But this is the very reason and purpose I have come to this hour.

^a—Psa. 42:6

SABBATH, NISAN 10—SATURDAY, APRIL 21—AD 31**289. A VOICE THUNDERS FROM HEAVEN****JOHN 12**

28. Father, glorify Your own name. Then a voice came out of heaven: I have both glorified My name, and will glorify it again!
29. Therefore the people who were standing there, and heard this, said, It has thundered. Others said, An angel has spoken to him.
30. Jesus answered and said, This voice has not come for my sake, but for your sakes.
31. Now is the judgment of this world. Now the chief ruler, the prince of this world, shall be overthrown and rejected.
32. And if I be lifted up from the earth, I will draw all to myself.
33. But this he said, signifying by what death he was about to die.
34. The people answered him, We have heard out of the law that the Christ shall live forever: and how can you say that the Son of man must be lifted up? Who is this Son of man?
35. Then Jesus said to them, Yet for just a little while the light is with you. Walk while you have the light, so that the darkness will not overcome you. And anyone who is walking in the darkness does not know where he is going.
36. While you still have the light, believe and have faith in the light, so that you may become the children of light.

290. JESUS LEAVES THE CITY AGAIN AND HIDES HIMSELF FOR THE REMAINDER OF THE SABBATH**JOHN 12**

36. Jesus preached these things, and after going away, he hid himself from them.

291. ISAIAH QUOTED—THE PEOPLE DO NOT UNDERSTAND WHO AND WHAT CHRIST IS**JOHN 12**

37. But even though he had done miracles and signs in their presence, they still did not believe in him:
38. That the word of Isaiah the prophet might be fulfilled, when he said, Lord, who has believed our report? And to whom was the arm of the Lord revealed?^a
39. For this reason it was impossible for them to believe, because Isaiah said again,
40. He has blinded their eyes, and has hardened their hearts; so that they should not see with their eyes, and understand with their hearts, and be converted, and I should heal them.^b
41. These things Isaiah said, when he saw his glory, and spoke concerning him.

a—Isa. 53:1 b—Isa. 6:9-10

292. JESUS TEACHES DAILY IN THE TEMPLE**LUKE 19**

47. And he was teaching day by day in the temple; but the chief priests and the scribes and the leading people were seeking to destroy him,
48. But found no way that they might do it: because all the people were attentively listening to him.

NISAN 11—SUNDAY, APRIL 22—AD 31**293. THE NEXT DAY, THE DAY AFTER THE WEEKLY SABBATH, THE PRIESTS AND PHARISEES CHALLENGE JESUS' AUTHORITY****MARK 11**

27. And again they came into Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders came to him.

28. Then they asked him, By what authority do you do these things? And who gave you this authority, that you should be doing these things?

29. And answering, Jesus said to them, I will also ask you one question, and answer me; then I will tell you by what authority I do these things.

30. The baptism of John, was it from heaven, or from men? Answer me!

31. And they argued among themselves, saying, If we should say, From heaven; then he would say, Why didn't you believe him?

32. But if we should say, From men; then we would be afraid of the people: because everyone was convinced that John truly was a prophet.

33. And replying, they said to Jesus, We do not know. And Jesus answered and said to them, Neither am I going to tell you by what authority I do these things.

MATTHEW 21

23. And when he returned to the temple, while he was teaching, the chief priests and the elders of the people approached him there, asking, By what authority are you doing these things? Also, who gave you this authority?

24. And answering, Jesus said to them, There is also one thing I will ask you, which if you answer me, then I will tell you by what authority I am doing these things.

25. The baptism of John, where did it originate? from heaven, or from men? But they reasoned among themselves, saying, If we should answer, From heaven; he will ask us, Why then didn't you believe him?

26. But if we should answer, From men; we are afraid of the multitude; because everyone looked upon John as a prophet.

27. So they answered Jesus, and said, We do not know. Then he also said to them, Neither am I going to tell you by what authority I am doing these things.

LUKE 20

1. And on one of those days, as he was teaching the people in the temple, and proclaiming the gospel, the chief priests and the scribes with the elders came up,

2. And spoke to him, saying, Tell us, by what authority are you doing these things? or who is it who gave this authority to you?

3. And answering he said to them, I also will ask you one thing; and you tell me.

4. The baptism of John, was it from heaven, or from men?

5. Then they reasoned and disputed among themselves, saying, If we should answer, From heaven; he will say, Why then didn't you believe him?

6. But if we should answer, From men; all the people will stone us: because they are persuaded and believe that John was a prophet.

7. And they answered that they didn't know from where it originated.

8. And Jesus told them, Neither will I tell you by what authority I do these things.

294. THE PARABLE OF THE TWO SONS**MATTHEW 21**

28. But what do you think about this? A man had two sons; and he came to the first one, and said, Son, go work today in my vineyard.

29. And answering he said, I will not. But later he repented, and went to work.

30. Then he came to the second son, and said the same thing to him. And answering he said, Sir, I will go: but he didn't go.

31. Now then, which of the two did the will of his father? They said to him, The first one. Jesus answered them, Truly I am telling you, that the publicans and the harlots are going into the kingdom of God before you.

32. Because John came to you in the way of righteousness, and you did not believe him: but the publicans and the harlots believed him. But you, having seen this, did not repent afterwards to believe him.

NISAN 11—SUNDAY, APRIL 22—AD 31
295. THE PARABLE OF THE VINEYARD

MARK 12

1. And he began speaking to them in parables. A man planted a vineyard, and built a fence about it, and he hewed out a wine-vat, and built a castle, and leased all of this out to farmers, and left the country.^a

2. And he sent his servant to the farmers at the harvest, so that he might receive from the farmers the vineyard's crop.

3. But they took him, and beat him, and sent him away empty-handed.

4. Then again he sent another servant to them; but they stoned him, wounded him in the head, and, after insulting him, sent him away.

5. And again he sent a third one, but they killed him; a great many others were also sent. They beat some, and they killed others.

6. Therefore, he had yet one more to send, his own beloved son. Last of all, he sent him to them, saying, They will surely have respect for my son.

7. But those farmers said among themselves, This is the heir. Come now, let us get together and kill him, and the inheritance will be ours.

8. So they seized him, and killed him, and threw his body outside the vineyard.

9. What therefore will the owner of the vineyard do? He will come and will destroy those farmers, and will give the vineyard to others!

10. Didn't you ever read this scripture; The stone which the builders rejected, this same one has become the head of the corner:

MATTHEW 21

33. Now listen to another parable: There was a certain landowner who planted a vineyard, and put a fence around it, and dug a winepress in it, and built a tower, and leased it to farmers, and left the country.^a

34. And when the harvest of the fruits approached, he sent his servants to the farmers to receive his fruits.

35. But the farmers took his servants, and they beat one, and they killed another, and they stoned another.

36. Again, he sent other servants more than the first: and they treated them in the same manner.

37. Then as a last resort, he sent his son to them, saying, They will honor and respect my son!

38. But when the farmers saw the son, they said among themselves, This is the heir; come now, let us kill him, and we will gain possession of his inheritance.

39. And after taking him, they threw him out of the vineyard, and killed him.

40. When therefore the lord of the vineyard shall come, what will he do to those farmers?

41. They said to him, Those evil men! He will utterly destroy them, and he will lease it out to other farmers, who will render to him the fruits in their seasons.

42. Jesus said to them, Didn't you ever read this in the scriptures, The stone which the builders rejected, this has become the head of the corner: this was from the Lord, and it is wonderful and marvelous in our eyes?^b

LUKE 20

9. And he began speaking this parable to the people. A certain man planted a vineyard, and leased it out to farmers, and left the country for a long time.^a

10. And in the harvest season he sent a servant to the farmers, that they might give him some of the fruit from the vineyard. But after beating him, the farmers sent him away empty-handed.

11. So he decided to send another servant. But they also beat and dishonored him, sending him away empty-handed.

12. And again he decided to send a third servant. And after wounding him, they also threw him out.

13. And the owner of the vineyard said, What shall I do? I will send my son, the beloved: perhaps after seeing him they will have respect.

14. But when the farmers saw him, they reasoned among themselves, saying, This is the heir. Come, let us kill him, so that the inheritance may become ours!

15. Then they cast him out of the vineyard, and murdered him. What therefore will the owner of the vineyard do to them?

16. He will come and will utterly destroy these farmers, and will give the vineyard to others. But after hearing this, they said, May it not be!

17. But looking at them, he said, Then what does this scripture mean which has been written, The stone which the builders rejected, this same one has become head of the corner?^b

NISAN 11—SUNDAY, APRIL 22—AD 31**MARK 12**

11. This was from the Lord, and it is wonderful in our eyes?^b

MATTHEW 21

43. Because of this I am telling you, that the kingdom of God shall be taken from you, and it shall be given to a nation producing the fruits of the kingdom of God.

44. And anyone who falls on this stone shall be broken: but on whomever the stone shall fall, it will grind him into powder.^c

LUKE 20

18. Everyone that falls on that stone will be broken: but on whomever it may fall, it will grind him into powder!^c

a—Isa. 5:1-17 b—Psa. 118:22-23; Isa. 28:16 c—Isa. 8:14-15; Dan. 2:44

296. THE PRIESTS AND SCRIBES SEEK TO ARREST HIM**MARK 12**

12. And they were plotting and scheming how they could seize and arrest him; but they feared the multitude: because they knew that he was speaking the parable against them. And leaving him, they went on their way.

MATTHEW 21

45. But when the chief priests and the Pharisees heard his parables, they knew he was speaking about them.

46. And they plotted against him, to lay hold of him; but they were afraid of the multitude, because they looked upon him as a prophet.

LUKE 20

19. And in that hour the chief priests and the scribes plotted how to lay hands on him and have him arrested; but they were afraid of the people: because they knew that he spoke this parable against them.

297. MANY LEADERS SECRETLY BELIEVE ON JESUS**JOHN 12**

42. Although, truly, even among the rulers and leaders many believed in him; but because of the Pharisees they did not confess it publicly, so they would not be excommunicated from the synagogue.

43. Because they loved the praise and flattery of men more than the glory and honor of God.

298. TO BELIEVE IN JESUS IS TO BELIEVE IN THE FATHER**JOHN 12**

44. But Jesus called aloud and said, Anyone who believes and has faith in me, does not believe in me only, but in Him who has sent me.

45. And anyone who acknowledges me, acknowledges Him who has sent me.

46. I have come as the light of the world, that everyone who believes and has faith in me should not remain and live in darkness.

47. But if anyone hears my words, and does not believe, I do not judge and condemn him: because I did not come for the purpose of condemning the world, but I came for the purpose of saving the world.

NISAN 11—SUNDAY, APRIL 22—AD 31**JOHN 12**

48. Anyone who rejects me, and does not receive my words, has one who judges and condemns him. The word which I have spoken, this shall judge and condemn him in the last day.

49. Because I have not spoken from myself; but the Father Himself, who has sent me, He gave me a commandment, what I should say, and what I should speak.

50. And I know that His commandment is eternal life. Therefore whatever I speak and preach, even as the Father has said to me, that is what I speak and preach!

299. THE PARABLE OF THE WEDDING AND THE WEDDING FEAST**MATTHEW 22**

1. And Jesus answered and spoke again to them in parables, saying,
2. The kingdom of heaven is compared to a king, who prepared a wedding feast for his son,
3. And sent his servants out to call those who had been invited to the wedding feast: but they refused to come.
4. Again, he sent other servants, proclaiming, Tell those who have been invited, Listen, I have prepared my dinner: my oxen and the fattened beasts are killed, and everything is ready. Come to the wedding feast.
5. But they completely disregarded it, and went away, one to his own field, and another to his business.
6. And the rest of them seized his servants, and hatefully insulted them, and killed them.
7. But when the king heard about it, he was furious: and he sent his armies, and destroyed those murderers, and burned up their city.
8. Then he told his servants, The wedding feast is prepared and ready, but those who had been invited were not worthy.
9. Therefore go into the thoroughfares of the highways, and as many as you shall find, invite them to the wedding feast.
10. And when those servants had gone out into the highways, they brought together all, as many as they found, both evil and good. And the wedding feast was filled with guests.
11. But when the king came in to see the guests, he observed a man not dressed in the proper attire for the wedding feast.
12. And he asked him, Friend, how did you enter in here without having on the proper attire? But he was speechless.
13. Then the king said to the servants, Tie him up, hands and feet. Get him out of here, and cast him out into the outer darkness: there shall be weeping and gnashing of teeth.
14. Because many are invited and called, but few are selected and chosen.

300. SPIES ARE SENT TO ENTANGLE HIM**MARK 12**

13. And they sent to him some of the Pharisees and some of the Herodians, in order that they might trap him in his speech.

MATTHEW 22

15. Then the Pharisees came and joined forces, seeking how they might trap him in his preaching.

LUKE 20

20. Then after watching and observing him, they sent secret agents, feigning themselves to be righteous, so that they might catch him in his preaching, for the purpose of turning him over to the power and authority of the governor.

NISAN 11—SUNDAY, APRIL 22—AD 31

301. RENDER TO CAESAR THE THINGS OF
CAESAR, AND TO GOD THE THINGS OF GOD

MARK 12

14. And when they came, they said to him, Master, we know that you are true, and that you are no respecter of persons: because you do not look on the appearance of men, but with truth you teach the way of God. Now then, is it lawful to pay tribute to Caesar, or not?

15. Should we pay it, or should we not pay it? But knowing their hypocrisy, he told them, Why do you tempt me? Bring me a coin, that I may look at it.

16. And they brought it to him. And he asked them, Whose image and engraving is this? And they replied to him, Caesar's.

17. And answering, Jesus said to them, Render the things of Caesar to Caesar, and the things of God to God. And they marvelled at his answer.

MATTHEW 22

16. And they sent their disciples with the Herodians, saying, Master, we know that you are true, and you teach the way of God in truth. You also do not regard the persons of men: because you do not look on the appearance of men.

17. Now then, tell us, What do you think? Is it lawful to give tribute to Caesar, or not?

18. But knowing their wickedness, Jesus answered, Why do you tempt me, you hypocrites, sanctimonious pretenders?

19. Show me the tribute coin. And they gave him a coin.

20. And he asked them, Whose is this image and inscription?

21. They said to him, Caesar's. Then he told them, Render then the things of Caesar to Caesar, and the things of God to God.

22. And after hearing this, they were astonished. And leaving him, they went away.

LUKE 20

21. And they questioned him, saying, Teacher, we know that you are speaking and teaching what is right, and that you favor no one, nor respect persons, but with truth you teach the way of God.

22. Now then, is it lawful for us to pay tribute to Caesar, or not?

23. But perceiving their craftiness and guile, he said to them, Why are you tempting me?

24. Show me a coin. Whose image and inscription does it have? And answering they said, Caesar's.

25. And he told them, Render therefore the things of Caesar to Caesar, and the things of God to God.

26. And they were not able to twist his speech in front of the people. And they were bewildered and surprised at his answer, so they remained silent.

302. THE QUESTION CONCERNING MARRIAGE
IN THE RESURRECTION

MARK 12

18. Then the Sadducees, who claim there is no resurrection, came to him. And they questioned him, saying,

19. Master, Moses wrote for us that if a man's brother should die and leave behind a wife, and not leave any children, that his brother should take the wife, and raise up children for his brother.^a

MATTHEW 22

23. On the same day the Sadducees, who preach there is not a resurrection, came to him and questioned him,

24. Saying, Master, Moses said, If any one should die, not having children, his brother shall marry his wife, and shall produce offspring for his brother.^a

25. Now there were seven brothers: and the first,

LUKE 20

27. But some of the Sadducees, who deny there is a resurrection, came to him, and questioned him,

28. Saying, Teacher, Moses wrote to us, If anyone's brother should die leaving a wife, and he should die childless, that his brother should take the wife, and should raise up offspring for his brother.^a

NISAN 11—SUNDAY, APRIL 22—AD 31

MARK 12

20. Now there were seven brothers: and the first took the wife, and died, leaving no children.

21. And the second took her, and he died, neither did he leave any children; and the third did the same thing.

22. So the seven of them took her, and left no children. And last of all the woman died also.

23. Therefore in the resurrection, when they shall be resurrected, which one's wife shall she be? because the seven had her as wife.

24. And answering, Jesus said to them, Aren't you therefore in error, not knowing or understanding the scriptures, or the power of God?

25. Because when they are resurrected from among the dead, they neither marry nor are given in marriage, but are as the angels who are in heaven.
26. But concerning the dead, proving that they rise: haven't you read in the book of Moses, in the section about the bush, how God spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but the God of the living. Therefore you are entirely wrong, deviating from the truth.

MATTHEW 22

when he had married a wife, died, and, having no offspring, left his wife to his brother.

26. In the same way also the second, and the third, even to the seventh.

27. And last of all the woman died, too.

28. Therefore in the resurrection whose wife of the seven shall she be? because all had her.

29. And answering, Jesus said to them, You are in error, not knowing the scriptures, nor the power of God.

30. Because in the resurrection neither do they marry, nor are they given in marriage, but are as the angels of God in heaven.

31. But concerning the resurrection of the dead, haven't you ever read that which was spoken to you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33. But when the multitude heard this, they were amazed and startled at his doctrine.

a—Deut. 25:5-6

LUKE 20

29. Now then, there were seven brothers: and the first one took a wife, and died childless;

30. And the second brother took the woman, but he died childless;

31. And the third took her; and in the same way also the seven did not leave any children, and all died.

32. And last of all the woman died also.

33. Therefore in the resurrection whose wife of them does she become? because the seven had her as wife.

34. And answering, Jesus said to them, The people of this age marry, and are given in marriage.

35. But those accounted worthy to obtain the coming age, and the resurrection from the dead, neither marry, nor are given in marriage:

36. Neither can they die any more: for they are equal to angels; and are the sons of God, being sons of the resurrection.

37. But that the dead are raised, even Moses showed in the part about the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38. But God is not a God of the dead, but of the living: because all live through him!

39. And answering, some of the scribes said, Teacher, you have spoken well!

40. And they did not dare any more to ask him anything at all.

NISAN 11—SUNDAY, APRIL 22—AD 31

303. THE TWO GREAT COMMANDMENTS: LOVE
GOD AND LOVE YOUR NEIGHBOR

MARK 12

28. And one of the scribes, listening to them discussing this together, and perceiving that he answered them perfectly, began questioning Jesus, asking him, Which is the first commandment of all?
29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord:

30. And you shall love the Lord your God with all your heart, and with all your being, and with all your mind, and with all your strength. This is the first commandment!^a

31. And the second, like it, is this, You shall love your neighbor as yourself.^b There is not another commandment greater than these!

32. And the scribe said to him, Correct, Master, you have spoken according to the truth, that God is one, and there is not any other God besides him at all.

33. And loving Him with all the heart, and with all the understanding, and with all the being, and with all the strength, and loving one's neighbor as himself, is greater than all the burnt offerings and the sacrifices.^c

34. And when Jesus observed that he answered him intelligently, he told him, You are not far from the kingdom of God. And no one had enough courage any more to ask him questions.

MATTHEW 22

34. Now when the Pharisees had heard that he had silenced the Sadducees, they assembled together.

35. And one of them, a doctor of the law, questioned him, tempting him, and saying,

36. Master, which is the greatest commandment in the law?

37. And Jesus answered him, You shall love the Lord your God with all your heart, and with all your being, and with all your mind.^a

38. This is the first and greatest commandment.

39. And the second one is like it, You shall love your neighbor as yourself.^b

40. Upon these two commandments hang all the law and the prophets.



*Monument of Nycanus
Jerusalem model city*

a—Deut. 6:4-6; 10:12-13 b—Lev. 19:18 c—I Sam. 15:22; Psa. 51:16-17

304. HOW IS CHRIST THE SON OF DAVID?

MARK 12

35. Then Jesus asked, while he was teaching in the temple, How is it that the scribes say that the Christ is the son of David?

36. Because David himself said, inspired by the Holy Spirit, The Lord said to my Lord, Sit at my right hand, until I make your enemies as a footstool for your feet.^a

MATTHEW 22

41. But after the Pharisees had assembled together, Jesus questioned them,

42. Saying, What do you think concerning the Christ? Whose son is he? They answered him, Of David.

43. He asked them, How then does David in spirit call him Lord, saying,

44. The Lord said to my Lord, Sit on my right hand,

LUKE 20

41. But he asked them, How do they say that Christ is a descendant of David?

42. For David himself says in the book of Psalms, The Lord said to my Lord, Sit at my right hand,

43. Until I make your enemies as a footstool for your feet.^a

NISAN 11—SUNDAY, APRIL 22—AD 31**MARK 12**

37. Therefore if David himself calls him Lord, then how can he be his son? And the great multitude gladly listened to him.

LUKE 20

until I make your enemies as a footstool for your feet.^a

45. Now then, if David calls him Lord, how is he his son?

46. But no one was able to answer him a single word, nor did anyone dare to question him any more from that day on.

a—Psa. 110:1

MATTHEW 23

44. David therefore calls him Lord, and how is it possible for him to be his son?

305. A WARNING AGAINST THE SCRIBES AND PHARISEES**MARK 12**

38. And he told them in his doctrine, Watch out for the scribes, who love walking about in long robes, and love the greetings of honor in the public places,
39. And the most important and chief seats in the synagogues, and the places of honor at the feasts;
40. Who devour widows' houses, and as a facade and pretence pray at great length. These shall receive greater judgment and condemnation!

LUKE 20

45. And all the people were listening as he said to his disciples,

46. Beware of the scribes, who like to walk around in robes, and love the greetings in the marketplaces, and first seats in the synagogues, and the places of honor at the feasts;

47. Who devour widows' houses, and as a pretence they show off by giving great, long prayers. These shall receive greater judgment and condemnation!

MATTHEW 23

1. Then Jesus spoke to the multitude and to his disciples,
2. Saying, The scribes and the Pharisees sit in the seat of Moses.
3. Therefore whatever they may tell you to keep, keep and do. But do not according to their works: because they command, but do not practice it themselves.
4. Because they bind heavy burdens which are grievous to bear, and lay them on the shoulders of men; but they will not move them with their own fingers.
5. But all their works they perform to be seen by men. And they make their phylacteries broad, and expand the borders of their religious garments,
6. And crave and love the first place of honor at the feasts, and the most important seats in the synagogues,
7. And the salutations and greetings in the marketplaces, and to be called by men, Rabbi, Rabbi.
8. But you shall not be called Rabbi: because one is your Master and Leader, the Christ; and you are all brethren.
9. Also do not call anyone on the earth your father: because one is your Father, who is in heaven.
10. Neither be called masters and leaders: because one is your Master and Leader, the Christ.
11. But the greatest among you shall be your servant.

NISAN 11—SUNDAY, APRIL 22—AD 31**MATTHEW 23**

12. And whoever craves to exalt himself shall be abased; but whoever will humble himself shall be exalted.

13. Woe and misery to you, scribes and Pharisees, hypocrites, sanctimonious pretenders! because you shut up the kingdom of heaven right in front of men: because you do not enter, nor will you even allow to enter those who are trying.

14. But woe and misery to you, scribes and Pharisees, hypocrites, sanctimonious pretenders! because you devour and consume widows' houses, and pray long prayers to evade and cover up. Because of this you shall receive a more severe judgment.

15. Woe and misery to you, scribes and Pharisees, hypocrites, sanctimonious pretenders! for you travel the ocean and the land to make one convert for your religion, and when he has become one, you make him a son of Gehenna two times more than yourselves!

16. Woe and misery to you, blind guides, who say, Whoever shall swear by the temple, it is nothing; but whoever shall swear by the gold of the temple, he is obligated to carry out the oath.

17. You blind fools! Which is greater, the gold, or the temple which sanctifies the gold?

18. And you say, Whoever shall swear by the altar, it is nothing; but whoever shall swear by the gift that is upon it, he is a debtor, and is obligated to carry out the oath.

19. You blind fools! Which is greater, the gift, or the altar which sanctifies the gift?

20. Anyone therefore who swears by the altar, swears by it, and by all things that are upon it.

21. And anyone who swears by the temple, swears by it, and by Him who dwells in it.

22. And anyone who swears by heaven, swears by the throne of God, and by Him who sits upon it.

23. Woe and misery to you, scribes and Pharisees, hypocrites, sanctimonious pretenders! because you pay tithes^a of mint and anise and cummin, but you have neglected and turned away from the most important matters of the law: judgment, and mercy, and faith. These you should have done, and should not have neglected and turned away from the others, either.

24. You blind guides, who filter out a gnat, but swallow a camel!

25. Woe and misery to you, scribes and Pharisees, hypocrites, sanctimonious pretenders! because you clean and scrub the outside of the cup and the dish, but inside you are gorged with extortion and excessive indulgence.

26. You blind Pharisee, first clean and scrub the inside of the cup and the dish, that the outside of them may also become clean.

27. Woe and misery to you, scribes and Pharisees, hypocrites, sanctimonious pretenders! because you are like well-kept whitewashed tombs, which outwardly do appear beautiful, but inside they are full of bones of the dead, and of all uncleanness and rottenness.

28. In exactly the same way you also outwardly appear to men to be righteous indeed, but within you are satiated with hypocrisy and lawlessness.

29. Woe and misery to you, scribes and Pharisees, hypocrites, sanctimonious pretenders! because you build the sepulchres of the prophets, and adorn the tombs of the righteous.

30. Yet you claim, If we had been in the days of our fathers, we would not have been accomplices with them in the blood of the prophets.

31. Now then, you are witnesses against your own selves, because you are sons of those who murdered the prophets.

32. And you, fill to overflowing the cup of your fathers!

33. You serpents, you offspring of vipers, how are you going to escape the judgment of Gehenna?

34. Listen, because of this I am sending to you prophets, and wise men, and scribes. And some of them you will kill and crucify; and some of them you will scourge in your synagogues, and will persecute them from city to city:

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35. So that upon you may come all the righteous blood poured out upon the earth, from the blood of Abel^b the righteous, to the blood of Zachariah,^c son of Barachiah, whom you murdered between the temple and the altar.

36. Truly I am telling you, all these things shall come upon this generation.

37. O, Jerusalem, Jerusalem, you who kill the prophets, and stone those who have been sent to you, how often would I have gathered your children together, in the same way a hen gathers together her brood under her wings, but you refused and would not have it!

38. Listen, your house is going to be left desolate to you.^d

39. For I tell you, there isn't any way you shall see me from now on, until you proclaim, Blessed is he who comes in the name of the Lord.^e

a—Lev. 27:30; Num. 18:21-26 b—Gen. 4:8

c—II Chron. 24:20-21 d—Jer. 22:5 e—Psa. 118:26

**306. A WIDOW'S MITE IS MORE THAN
LARGE DONATIONS BY THE RICH****MARK 12**

41. And as Jesus sat down across from the treasury, he saw how the people were putting money into the treasury: and many rich were putting in a great deal.

42. Then one poor widow came, and put in two mites, which is just a few pennies.

43. And having called his disciples to him, he told them, Truly I tell you, that this poor widow has cast in more than all these others who were putting money into the treasury:

44. Because everyone else was putting in that which was only part of their abundance; but she in spite of her destitution put in all, as much as she had, even her entire livelihood.

LUKE 21

1. And looking up, he saw the rich putting their gifts into the treasury.

2. Then he also saw a certain poor widow putting in two small coins.

3. And he said, Of a truth I tell you, that this poor widow has put in more than all the rest:

4. Because all the rest of them have put into the offering of God that which was an excess of their abundance; but she in her poverty has put in all the livelihood which she had.

307. JESUS AND HIS DISCIPLES LEAVE THE TEMPLE AREA**MATTHEW 24**

1. And walking out, Jesus went away from the temple: and his disciples came to him, and pointed out the buildings of the temple to him.

2. But Jesus said to them, Don't you see all these things? Truly I tell you, there shall not be left here one stone standing upon another stone, which shall not be thrown down.

MARK 13

1. And as he was going out of the temple, one of his disciples said to him, Master, look! What enormous stones and what beautiful buildings!

2. And Jesus answering said to him, Do you see these great buildings? There shall not be left even one stone upon another stone, which shall not be thrown down.

LUKE 21

5. And as some were speaking about the temple, that it was decorated with beautiful stones and consecrated gifts, he said,

6. See these things which you are admiring? The days will come, in which there shall not be left a single stone upon another stone, which shall not be thrown down.

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308. ON THE MOUNT OF OLIVES JESUS PROPHECIES TO
HIS DISCIPLES ABOUT THE EVENTS LEADING UP TO:

1. THE SIGN OF HIS SECOND COMING
2. THE COMPLETION OF THE AGE

MATTHEW 24

3. And as he was sitting upon the Mount of Olives, the disciples came to him privately, asking, Tell us, when shall these things take place? And what is the sign of your coming, and of the completion of the age?

4. And Jesus answered and said to them, Watch out, and be on guard, so that no one deceives you!

5. Because many are going to come in my name, saying I am the Christ; and they shall deceive the vast majority of people.*

6. But you shall hear of wars and rumors of wars. See that you be not afraid: because it is necessary that all these things occur, but the end is not yet.

7. Because race shall rise up against race, and nation against nation. And there shall be famines, and plagues of diseases, and earthquakes in different places.

8. But all these things are just a beginning of sorrows, devastations, and upheavals.

9. Then they will deliver you up into tribulation, and will kill you. And you will be hated by all the nations for my name's sake.

10. And then many will be offended, and they will betray one another, and will hate one another.

11. And many false prophets will arise, and will deceive the majority of all people.

MARK 13

3. Then as he was sitting on the Mount of Olives, directly across from the temple, Peter and James and John and Andrew asked him privately,

4. Tell us, when shall all these events happen? And what shall be the sign when all these things are going to be accomplished?

5. And Jesus began answering them by saying, Watch out, and be careful, never allowing anyone to deceive you!

6. Because a great many are going to come in my name, saying that I am the Christ; and they will deceive the vast majority of people.*

7. But when you shall hear of wars and rumors of wars, do not be disturbed: because it is necessary that it happen; but the end is not yet.

8. Because race shall rise up against race, and nation against nation: and there shall be earthquakes in many different places, and there shall be famines, seditions, problems and troubles. These are only the beginnings of sorrows.

9. But you yourselves, watch out! Because they will deliver you up to councils and into synagogues: and you will be beaten and scourged: and you will be brought before governors and kings for my sake, for a testimony and witness to them.

LUKE 21

7. And they asked him, saying, Master, then when will these things be? And what will be the sign when these things are about to happen?

8. And he said, Be on guard, and watch out, that you will not be led astray or deceived: because many will come in my name, saying I am the Christ; and the time is approaching. Therefore do not go after them, or follow them!

9. But when you shall hear of wars, confusion, upheavals and revolutions, do not be alarmed: because these things must take place first: but the end is not coming immediately.

10. Then he told them, Race shall rise up against race, and nation against nation.

11. Also, there shall be gigantic earthquakes in different places, and famines, and plagues of diseases; and there shall be awesome sights and great signs from heaven!

12. But before all these things happen, they will seize you and arrest you, and will persecute you, delivering you up into the synagogues, churches, and prisons, bringing you before kings, governors, and rulers, for my name's sake.

*Rev. 12:9

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MATTHEW 24

12. And because lawlessness and sin shall be multiplied, the love of the majority of all people will grow cold.

13. But anyone who endures to the end shall be saved.

14. And this gospel of the kingdom shall be preached in all the habitable earth for a witness and testimony to all the nations; and then shall the end come.

15. When you therefore shall see the abomination of desolation, which was spoken of by Daniel the prophet,^a standing in the holy place (anyone who reads, let him understand):

16. Then let those in Judaea escape into the mountains.

17. Anyone who is on the housetop, let him not return back to take anything out of his house.

18. And anyone who is in the field, let him not return back to take his clothes.

19. Horrible things will happen to those who are pregnant, and to those who are nursing infants in those days!

20. And pray that your escape may not be in winter, nor on the Sabbath day:

21. Because at that time there shall be great tribulation, such as never has been from the beginning of the world to this time, no, nor ever shall be again.^b

22. And unless those days of tribulation had been shortened, there would not be any living thing left alive. But because of the elect, those days of tribulation shall be shortened.

MARK 13

10. But this gospel must first be published among all nations.

11. But whenever they may arrest you and deliver you up, do not worry beforehand what you should say, nor meditate on your reply: but whatever shall be given to you in that very hour, speak that: because it is not you who are speaking, but the Holy Spirit.

12. And brother will betray brother to death, and the father his own child; and the children will turn against the parents, and will cause them to be put to death.

13. And you will be hated by everyone on account of my name: but the one who endures and bears up to the end, he shall be saved.

14. But when you see the abomination of the desolation, which was spoken of by Daniel the prophet,^a standing where it should not be standing (anyone who reads, let him understand), then let those in Judaea escape to the mountains:

15. And he who is upon the housetop, let him not come down into the house, neither go inside to take anything out of his house.



Earthquakes

LUKE 21

13. But it shall turn out to be a testimony and witness for you.

14. Therefore settle in your minds, not to premeditate what you will say, to make a defense:

15. Because I will give you a mouth and wisdom, which all those opposing you shall not be able to deny, nor resist.

16. But you will be betrayed even by parents, and brothers, and relatives, and friends; and they will cause some of you to be put to death.

17. And you will be hated by everyone because of my name.

18. But even a hair of your head shall in no way perish!

19. By your patient endurance in obedience you will gain your eternal life!

20. But when you see Jerusalem being surrounded with armies, then understand and know that her desolation and destruction is drawing near.^a

21. Then those in Judaea, let them flee into the mountains; and those within the city, let them escape; and those in other countries, let them not enter into her.

22. Because these are the days of avenging, so that all things which have been written may be fulfilled and accomplished.

23. But woe and horrible misery will be to those who are pregnant, and to those who are nursing infants, in those days! because there shall be great affliction upon the land, and wrath upon this people.^b

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MATTHEW 24

23. Then if anyone says to you, Look! Here is the Christ; or, There he is; don't believe them.

24. Because there will appear false christs and saviors, and false prophets, and they will perform great miracles and wonders; in order to deceive, if it were possible, even the very elect.

25. Listen, I have prophesied it to you ahead of time.

26. Therefore if they tell you, Look! He is in the wilderness! Don't go. Look! He is in a secret place! Don't you believe it.

27. Because in exactly the same way as the light of the day comes from the east and shines even unto the west, so also shall be the coming of the Son of man.

28. Because wherever the carcass may be, there the eagles will be gathered together.

29. But immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give its light. And the stars shall fall from heaven, and the powers and forces in the universe shall be shaken, and be in convulsions.^c

30. And then the sign of the Son of man shall appear in heaven. And at that time, all the people of the earth shall mourn and lament, and they shall see the Son of man coming on the clouds of heaven with great power and tremendous glory.^d

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

MARK 13

16. And he who is in the field, let him not return back again to take his coat.

17. But woe and misery, grievous things are going to happen, to those who are pregnant, and to those who are nursing infants in those days!

18. And pray that your escape may not be in the wintertime.

19. Because in those days there shall be tribulation, such as has never occurred from the beginning of the creation which God created until this time, and shall never happen again!^b

20. And unless the Lord had shortened the days of tribulation, there would not be any living thing saved alive: but for the sake of the elect, whom he has chosen and selected, he has shortened those days.

21. And then if anyone tells you, Look, here is the Christ; or, Look, there; you shall not believe it.

22. Because there shall appear false christs and saviors, and false prophets, and shall perform signs and miracles, to deceive, if it were possible, even the elect.

23. But you pay attention, and be on your guard! Listen, I have prophesied everything to you.

24. But in those days, after that great tribulation, the sun shall be darkened, and the moon shall not give its light.^c

25. And the stars of heaven shall fall, and the very powers which are in the universe shall be in upheaval.

26. And then they shall see the Son of man coming in the clouds with great power and authority, and awesome glory.^d

LUKE 21

24. And they shall be devoured by the mouth of the sword, and shall be led away captive into all the nations: and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be accomplished and fulfilled.

25. And there shall be signs in the sun, and the moon, and the stars; and upon the earth, grief and tribulation among the nations, with frustration and confusion; the roaring of the oceans with tidal waves;^c

26. Men dying with heart attacks from fear and anxiety, and anticipation of that which is coming upon the whole earth: because the very powers of the universe shall be shaken out of place!

27. And then they shall see the Son of man coming in a cloud with awesome power and brilliant glory!^d



"The Stars Shall Fall From Heaven" Wideworld Photos

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MATTHEW 24

32. But learn this parable from the fig tree: when its branches have already become tender, and the leaves are budding out, you know that summer is near.

33. In exactly the same way also, when you see all these things taking place, know that it is near, even at the doors.

34. Truly I tell you, it is not possible for this generation to perish or die out, until all these things have taken place.

35. The heaven and the earth shall pass away: but my words shall not pass away.

36. But concerning that day and the hour, no one knows, not even the angels of heaven, but my Father only.

37. But as the days of Noah^e were, so also shall be the coming of the Son of man.

38. Because just as in the days which were before the Flood, they were eating and drinking, marrying and giving in marriage, until the very day that Noah entered into the ark,

39. And they didn't comprehend it until the Flood came, and took all of them away; in exactly the same way also shall be the coming of the Son of man.

40. Then two will be in the field; one shall be taken, and one shall be left.

41. Two will be grinding at the mill; one shall be taken, and one shall be left.

42. Therefore watch, because you do not know in what hour your Lord is coming.

MARK 13

27. And then he will send out his angels, and will gather together his own elect from the four winds, from the extremity of earth to the extremity of heaven.

28. But learn this parable from the fig tree: when its branch is already becoming tender, and it sprouts out its leaves, you know that summer is near.

29. In the same way also, when you see these things happening and taking place, know that the end is near, at the very doors.

30. Truly I tell you, there is no way that this generation will have died out, until all these things shall have taken place.

31. The heaven and the earth shall pass away and perish: but there is not any way for my words to pass away or perish.

32. But concerning that day and the hour, no one knows, not even the angels in heaven, nor the Son, but the Father only.

33. Be on guard, and watch and pray: because you do not know when the time is!

34. It is like a man going out of the country, leaving his house, and giving the authority to his servants, and to each one his own work, and commanding the doorkeeper that he should watch.

35. Watch therefore: because you do not know when the master of the house comes, at evening, or at midnight, or at the cock-crowing, or in the morning:

36. Lest coming suddenly he should find you sound asleep.

37. And what I say to you, I say to everyone, Watch!

LUKE 21

28. But when these things are beginning to happen, look up, and lift up your heads; because your salvation is approaching!

29. Then he spoke a parable to them. Listen, when the fig tree and all the trees have budded already, as you look at them, you know yourselves that have budded already,

30. As you look at them, you know yourselves that summer is already near.

31. So also, when you see all these things occurring, know that the kingdom of God is near.

32. Truly I tell you, that this generation will not pass away, until everything shall be accomplished and fulfilled!

33. The heaven and the earth shall perish: but my words cannot perish in any way!

34. But watch yourselves, that your minds do not become preoccupied and consumed with self-indulgence and extravagant lifestyles, drinking, and the cares and worries of this life, and suddenly that day should come upon you unaware!

35. Because as a snare and a trap it is coming upon all those who dwell upon the face of all the earth!

36. Therefore keep watching at all times, praying that you may be accounted worthy to escape all these things which are about to come to pass, and that you may be able to stand in the presence of the Son of man!

a—Dan. 9:27; 11:31; 12:11

b—Dan. 12:1

c—Joel 2:30-31; Amos 8:9

d—Dan. 7:13

e Gen. 6:15-13; 7:7, 21-24

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MATTHEW 24

43. But understand this, that if the master of the house had known what time the thief would be coming, he would have watched, and would not have allowed his house to be broken into.

44. Therefore you also be ready: because in such an hour as you do not think or expect, the Son of man is coming.

45. Who then is the faithful and wise servant, whom his lord has appointed ruler over his household, to give them food in due season?

46. Blessed is that servant, whom his lord when he comes will find doing this very thing.

47. Truly I tell you, that he will set him over all his property.

48. But if that evil servant should say in his heart, My lord is delaying his coming;

49. And should begin to beat his fellow servants, and to eat and drink with the drunken;

50. The lord of that servant will come in a day which he does not anticipate or expect, and in an hour which he doesn't know.

51. And he will cut him in two, and will appoint his portion with the hypocrites and sanctimonious pretenders. Then there will be weeping and gnashing of teeth.



DPA Bild

Famine

WIDE WORLD

War

H. Armstrong Roberts

Utter Destruction

309. JESUS LEAVES THE CITY EACH NIGHT

LUKE 21

37. And during the daytime he was in the temple teaching; and at night he went out, and lodged in the Mount of Olives.

38. And early in the morning all the people came to him in the temple, to listen to him.

NISAN 11—SUNDAY, APRIL 22—AD 31**310. THE PARABLE OF THE TEN VIRGINS****MATTHEW 25**

1. Then the kingdom of heaven will be compared to ten virgins, who took their lamps, and went out to meet the bridegroom.
2. Now five of them were wise, and five were foolish.
3. Those who were foolish took their lamps, but did not take oil with them.
4. But the wise took oil in containers with their lamps.
5. But while the bridegroom delayed his coming, they all became drowsy and went to sleep.
6. Then at midnight there was a shout, Look! The bridegroom is coming! Get ready to meet him!
7. Then all those virgins got up, and trimmed their lamps.
8. And the foolish said to the wise, Give us some of your oil; because our lamps are going out.
9. But the wise answered, No; explaining, Perhaps there may not be sufficient for us and you: but go instead to those who sell, and buy for yourselves.
10. But as they went away to buy, the bridegroom came; and those who were ready went in with him to the wedding feast: and the door was shut.
11. Then afterwards the other virgins came also, crying out, Lord, Lord, open to us.
12. But answering he said, Truly I tell you, I do not even know you!
13. Therefore watch, because you do not know the day nor the hour in which the Son of man comes.

311. THE PARABLE OF THE TALENTS**MATTHEW 25**

14. For the kingdom of heaven is as if a man were leaving the country, and he called his own servants to him, and entrusted his property to them.
15. And to one he gave five talents, and to another two, and to another one; to each one according to his respective ability. And immediately he left the country.
16. But after he had gone, the one who had received the five talents traded with them, and produced another five talents.
17. And in the same way also, the one who had received the two, he also increased by another two talents.
18. But the one who had received the one talent went away and dug a hole in the ground, and hid his lord's money.
19. Then after a long time, the lord of those servants came, and brought them into account.
20. And the one who had received the five talents came to him and brought an additional five talents, saying, Lord, you entrusted to me five talents: look, I have gained besides them five additional talents.
21. And his lord said to him, Well done, good and faithful servant. You were faithful over a few things, I will appoint you over many things: enter into the joy of your lord.
22. And the one who had received the two talents came to him and said, Lord, you entrusted to me two talents: look, I have gained besides them two additional talents.
23. His lord said to him, Well done, good and faithful servant. You were faithful over a few things, I will place you in charge over many things: enter into the joy of your lord.

NISAN 11—SUNDAY, APRIL 22—AD 31**MATTHEW 25**

24. And then the one who had received the one talent came and said, Lord, I knew that you are a harsh man, harvesting where you did not plant, and gathering where you did not scatter.
25. And I was afraid, and went and hid your talent in the ground. Now, look, here you have your own.
26. And his lord answered and said to him, You wicked and lazy servant, you knew that I reap where I did not plant, and gather where I did not scatter:
27. Therefore you should have at least placed my money with the exchangers, and then at my coming I should have received my own with interest.
28. Now then, take the talent from him, and give it to the one who has ten talents.
29. Because to every one who has shall be given, and he shall have an abundance: but the one who has not, even that which he has shall be taken away from him. him.
30. And throw out the unprofitable servant into the outer darkness: there shall be wailing and gnashing of teeth.

312. THE JUDGMENT OF THE NATIONS**MATTHEW 25**

31. But when the Son of man comes in his glory, and all the holy angels with him, then he will sit upon the throne of his glory.^a
32. And all the nations shall be gathered in his presence: and he will separate them one from another, as the shepherd separates the sheep from the goats.
33. And he will place the sheep on his right hand, but the goats on his left hand.
34. Then the King shall say to those on his right hand, Come, the blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.
35. Because I was hungry, and you gave me something to eat; I was thirsty, and you gave me something to drink; I was a stranger, and you took me in;
36. I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to see me.
37. Then the righteous shall answer him, saying, Lord, when did we see you hungry, and fed you something? Or thirsty, and gave you something to drink?
38. And when did we see you a stranger, and took you in? Or naked, and clothed you?
39. And when did we see you sick, or in prison, and came to you, and visited you?
40. And answering, the King will say to them, Truly I tell you, as long as you have done it to one of these, the very least of my brethren, you have done it to me.
41. Then will he say also to those on the left hand, Get away from me, you cursed, into the eternal fire which has been prepared for the devil and his angels!
42. Because I was hungry, and you gave me nothing to eat; I was thirsty, and you gave me nothing to drink;
43. I was a stranger, and you didn't take me in; naked, and you did not clothe me; sick, and in prison, but you did not visit me.
44. Then they also will answer him, saying, Lord, when did we see you hungry, or thirsty; or a stranger, or naked, or sick, or in prison, and did not minister to you?
45. Then shall he answer them, saying, Truly I tell you, because you did not do it to one of these, the very least, neither did you do it to me.
46. And these shall go away into eternal punishment: but the righteous shall go into life eternal.^b

a—Zech. 14:4-5; Micah 4:1-4; Rev. 19:11; 20:4-6 b—Dan. 12:2

NISAN 11—SUNDAY, APRIL 22—AD 31**313. AFTER TWO DAYS COMES THE PASSOVER****MATTHEW 26**

1. And it happened when Jesus had finished all these teachings, he said to his disciples,
2. You know that after two days the Passover takes place, and the Son of man is to be betrayed and to be crucified.
3. Then the chief priests and the scribes and the elders of the people were assembled together in the court of the high priest, who was called Caiaphas.
4. And they consulted together, in order that they might find a way to seize and arrest Jesus by deceit, and kill him.
5. But they said, Not during the Feast [of Unleavened Bread], lest there be a riot among the people.

MARK 14

1. Now the Passover and the Feast of Unleavened Bread were to come after two days. And the chief priests and the scribes were still scheming and plotting how they would be able to fabricate a way to seize and arrest him, and have him killed.
2. But they said, Not during the Feast, lest there be a riot among the people.

LUKE 22

1. And the Feast of Unleavened Bread, which is also called the Passover, was approaching.
2. And the chief priests and the scribes were seeking how and what way they might put him to death; because they were afraid of the people.

*Huge Stones of Herodian Temple***314. IN BETHANY, JESUS IS ANOINTED FOR HIS BURIAL****MATTHEW 26**

6. Now when Jesus was in Bethany, in the house of Simon the leper,
7. A woman came to him having an alabaster flask of ointment which was extremely expensive, and poured it on his head, as he was sitting at the table.
8. But when his disciples saw it, they became indignant, asking, Why is this being wasted?
9. Because this ointment could have been sold for a good amount, and the money given to the poor.
10. But when Jesus perceived this, he said to them, Why are you causing this woman trouble? Because she has accomplished a good work upon me.
11. Because you always have the poor with you; but you will not always have me.
12. For this woman, in pouring this ointment on my body, did it toward my burial.

MARK 14

3. And while he was in Bethany, in the house of Simon the leper, as he was seated at a meal, a woman came bringing an alabaster cruse of ointment of pure spikenard, very precious and expensive. And when she had broken the alabaster cruse, she poured it on his head.
4. And some were very disgusted within themselves, and were asking, Why has this ointment been wasted this way?
5. Because it was possible to have sold this for more than three hundred coins, and to have given them to the poor. And they were grumbling and complaining to her.
6. But Jesus said, Let her alone. Why are you causing her trouble? She has done a fine and beautiful work toward me.
7. Because you always have the poor with you, and whenever you wish you may do them good. But you won't always have me!

NISAN 11—SUNDAY, APRIL 22—AD 31**MATTHEW 26**

13. Truly I tell you, wherever this gospel shall be preached in all the world, what this woman has done shall also be spoken of, for a memorial of her.

MARK 14

8. She has done what she could. She came beforehand to anoint my body for the burial.

9. Truly I tell you, wherever this gospel shall be preached throughout the entire world, what this woman has done shall also be told for a memorial of her.

NISAN 12—MONDAY, APRIL 23—AD 31**315. JUDAS BETRAYS JESUS TO THE CHIEF PRIESTS FOR 30 PIECES OF SILVER****MATTHEW 26**

14. Then one of the twelve, who was called Judas Iscariot, went to the chief priests,

15. And said, What are you willing to give me, and I will betray him to you? And they agreed to give him thirty pieces of silver.^a

16. And from that time he watched for an opportunity, that he might betray him.

MARK 14

10. And Judas Iscariot, one of the twelve, left, and went to the chief priests, that he might betray him to them.

11. And when they heard this, they were excited, and rejoiced, and promised to give him money.^a And he plotted how he might conveniently betray him.

LUKE 22

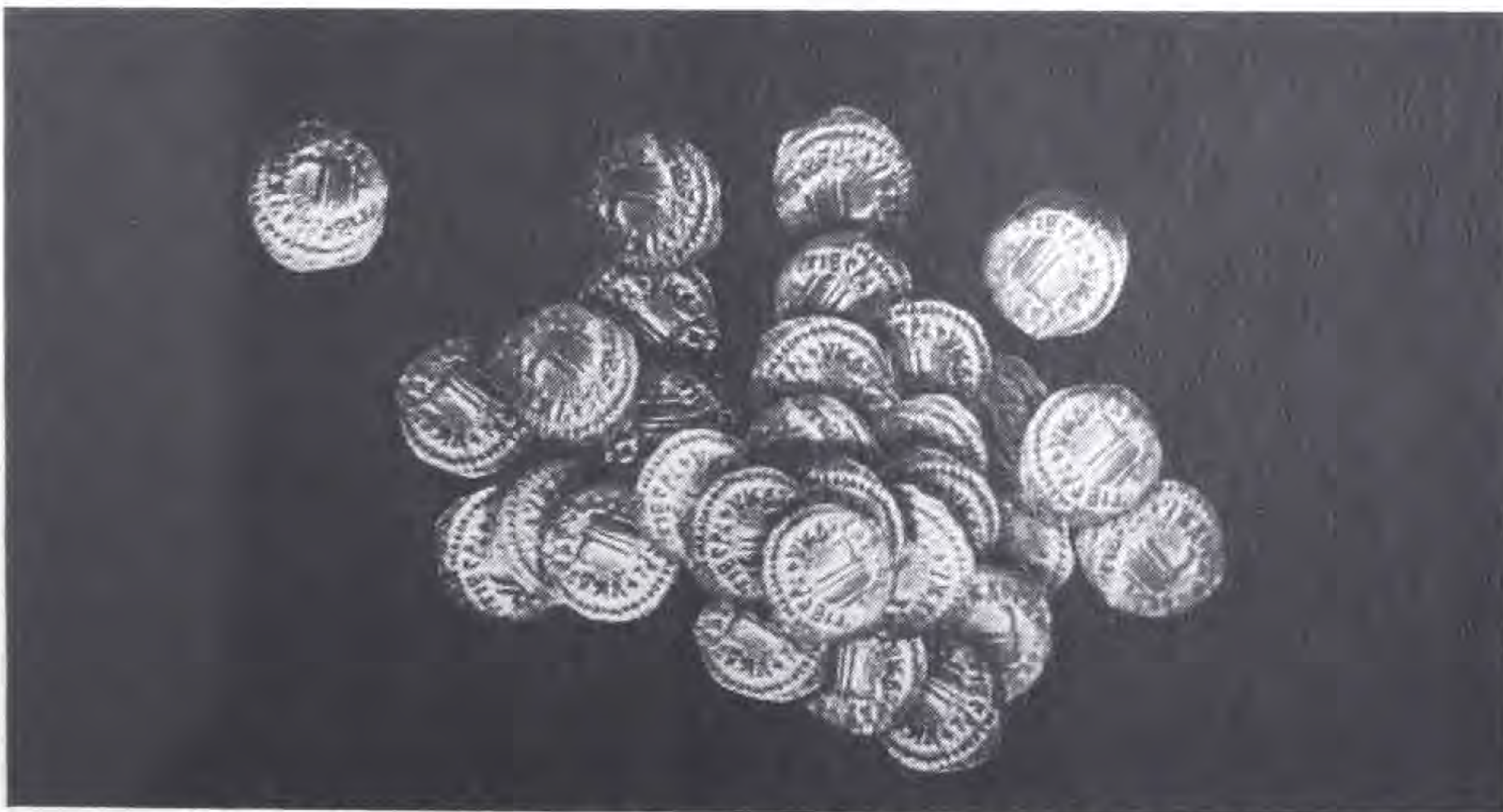
3. Then Satan entered into and possessed Judas, who is surnamed Iscariot, being of the number of the twelve.

4. Then he went away, and spoke with the chief priests and the captains, as to how he would betray him to them.

5. And they rejoiced, and agreed to give him money.^a

6. Then he promised, and began looking for any opportunity to betray him to them privately, away from the multitude.

a—Zech. 11:12



"Thirty Pieces of Silver"—Actual Temple Coins of the First Century, During the Reign of Tiberius.

NISAN 13—TUESDAY, APRIL 24—AD 31

316. THE DISCIPLES PREPARE FOR THE PASSOVER

MATTHEW 26

17. Now on the first of unleavened* the disciples came to Jesus, asking him, Where do you desire that we should prepare for you to eat the Passover?

18. And he said, Go into the city unto such a man, and say to him, The Master says, My time is near. I will keep the Passover at your house with my disciples.

19. And the disciples did as Jesus directed them, and prepared the Passover.

MARK 14

12. And on the first day of unleavened*, when they killed the Passover lamb, his disciples asked him, Where do you want us to go and prepare the Passover, that you may eat?

13. And he sent out two of his disciples, and told them, Go into the city, and you will meet a man who will be carrying a jar of water. Follow him.

14. And whatever house he may enter, tell the owner of the house, The Master says, Where is the guest room, where I may eat the Passover with my disciples?

15. And he will show you a large upstairs room, already furnished. There prepare the Passover for us.

16. And his disciples left, and came into the city, and found it exactly as he had told them: and they prepared the Passover.

LUKE 22

7. And the day of unleavened* arrived, when it was necessary to kill the Passover lamb.

8. And he sent Peter and John, saying, Go and prepare the Passover for us, that we may eat it.

9. But they said to him, Where do you desire that we should prepare it?

10. And he told them, Listen, after you enter into the city you will meet a man carrying a pitcher of water. Follow him into the house which he enters.

11. Then you shall say to the owner of the house, The Master says to you, Where is the guest room, where I may eat the Passover with my disciples?

12. And he will show you a large upstairs room, furnished. There prepare the Passover.

13. And they went out, and found everything as he had told them: and they prepared the Passover.

JOHN 13

1. Now before the Feast of the Passover, Jesus, knowing that his hour had come when he would depart out of this world and return to the Father, having loved his own which were in the world, he loved them to the very end.

*It is certain that this phrase does not literally mean "the first day of the Feast of Unleavened Bread", because the first day of the Feast of Unleavened Bread comes the day after, not the day before, the Passover. This phrase has caused some confusion. However, when the required duties performed on the day before the Passover are understood, it becomes clear why that day can also be called "the first of the unleaveneds" (a literal translation from the Greek), while not meaning the first day of the Feast.

According to Jewish law, the night before the Passover, as Nisan 13 began, all leaven was to be searched out, in all residences and properties owned by Jews. The leaven was then gathered and burned in the morning by 10 a.m. No one was to eat leaven in any form after 11 a.m. The unleavened bread for the Passover was to be made and ready by 3 p.m. Then the lamb for the Passover was killed. These required practices for Nisan 13 clearly show why that day can be referred to as "the first of the unleaveneds": because leaven was removed and burned, and the unleavened bread for the Passover was made. Hence, it was truly the first day of the year that could be considered the first unleavened day.

PART VI

JESUS' LAST PASSOVER AND CRUCIFIXION

THE DAY GOD DIED!

The fulfillment of one of the most important events ever prophesied from the creation of the heavens and earth was about to take place. God was going to die! Before we can comprehend the death of God, we need to understand a fundamental truth about God. There is more than one God Being. In the first chapter of Genesis, God reveals Himself as "Elohim." In the Hebrew language, the suffix "im" added to a word makes it plural. Thus "Elohim", in the plural gender, reveals that there is more than one God Being. This is why God said, "Let *us* make man in *our* image, after *our* likeness . . ." (Gen. 1:26).

The New Testament confirms this truth. John begins his Gospel by recording for us, "In the beginning was the Word, the Spokesman, and the Word, the Spokesman, was with God; and the Word, the Spokesman, was God. He was in the beginning with God. The universe and all things were created and came into being through his power and authority, and without him not even one thing came into existence which has been created" (John 1:1-3).

The Eternal God, the Creator of all things, became the Messiah, Jesus Christ, and gave His life as a ransom and sacrifice for all people. Jesus knew that He had come into the world for the express purpose of dying for the sins of all mankind. He said, "For this very reason and purpose I have come into the world." (Jn. 12:27; 18:37.)

The death of God (the Son) was so profound that the four Gospel writers were inspired to devote many detailed chapters to the events leading up to the last Passover, the Crucifixion, the Resurrection, and the time just afterwards. Matthew writes 10 chapters to cover this time period and the events, chapters 19-28. Mark uses 6 chapters, 11-16. Luke covers the same period in 5½ chapters, 19-24. John was inspired to use 10 chapters, 12-21. In proportion, John wrote more about the last Passover than the others. John uses almost 48% of his entire Gospel to describe these accounts in detail!

We can see from the sheer volume of material covering these events that the last Passover is most important! Out of a total of 89 chapters in the four Gospels, 31½ chapters are devoted to this time surrounding the last Passover, the Crucifixion, and the Resurrection. These chapters comprise about one third of the four Gospels.

THE FIRST PROPHECY OF THE DEATH OF GOD

The first prophecy of the death of God, the coming Messiah, is found in the Book of Genesis, following the account of man's first sin! "And I will put enmity between you [the serpent—Satan the devil] and the woman [a type of Israel, and later, the Church of God], and between your seed [the followers of Satan] and her seed [Christ, the coming Messiah]; it [the seed, Christ] shall bruise your head [Satan], and you [Satan] shall bruise his heel [the Crucifixion of Christ]" (Gen. 3:15). This was spoken by God Himself, the one who was to become Jesus Christ! God prophesied of His own death because of the original human sin, 4,000 years before the Crucifixion. In the Book of Revelation we are told, "The Lamb [of God was] slain from the foundation of the world" (Rev. 13:8). God had made provision from the very beginning for His death to atone for man's sin.

Later, approximately 2,000 years after Adam first sinned, Abraham was commanded by God to sacrifice his only son Isaac. This was also a type of the coming Messiah, who was to be the only begotten son of God the Father. Because of Abraham's faith and Isaac's willingness to obey, God intervened and provided a ram as a substitute sacrifice instead of Isaac. This ancient example has long been known as a prophetic type of the Messiah, Jesus Christ. It is thought by many scholars that the location of this sacrifice by Abraham was the same place the Crucifixion was to occur 2,000 years later.

This was a type of the coming Passover. But there was no command to keep the Passover as such, until the Israelites under Moses' leadership were brought out of Egypt by God!

THE PASSOVER INSTITUTED FOREVER!

The first Passover was commanded by God to be kept the night before the Israelites began coming out of Egypt. Israel was in bondage and slavery to Egypt. God sent Moses to bring them out of Egypt and bondage, and to bring them into the Promised Land. After many miracles of divine power, the last plague which God brought on the Egyptians was the death of the firstborn, both of man and beast. Because the Israelites kept the Passover, God spared their firstborn when He destroyed Egypt's firstborn. This was called the Passover of the Eternal (Ex. 12 and 13). It was to be observed forever!

The animal for the Passover sacrifice was a lamb. (Here again a type of the real Messiah, Christ, the Lamb of God.) They were to take the blood of the lamb and put it over the doors, and on the sides of the doors. God promised He would pass over any house where the blood was. The blood protected them from physical death.*

God commanded the Israelites to keep the Passover on the 14th day of the first month in the evening, after sunset, as the day began. That month was called Abib, and later, Nisan.

The Passover for the Israelites was to picture three things: 1) it was a memorial of God sparing the firstborn from physical death; 2) it was a memorial of their divine deliverance from Egyptian slavery; and 3) it was a prophetic type of that coming Passover when the Lamb of God (Jesus Christ the Messiah) would be sacrificed.

**See additional commentary—Jesus' Last Passover, The Fourteenth or Fifteenth Day of the Month.*

THE CHRISTIAN PASSOVER CEREMONY

The last Passover Jesus Christ observed was on the evening before His Crucifixion. At that time Jesus instituted the New Testament (Covenant) Passover. The true Christian Passover is not a supper of lamb and bitter herbs. Jesus gave new instructions for the New Testament Passover. The Passover is now to be a memorial of the death of God. The day, the time and the meaning can never be changed except by God Himself. While Jesus changed the symbols of the Passover, He never changed the time or the day. He changed only the symbols, because His death was the fulfillment of the true Passover Lamb of God.

The New Testament Passover consists of three parts. The first part is the footwashing; Jesus said Christians are to wash one another's feet. Second, is the eating of the broken unleavened bread, symbolizing His broken body. The third part is the drinking of the wine, symbolizing His shed blood for forgiveness of sin. Only by our partaking of these symbols will God spiritually pass over our sins (Jn. 6:53-54).

WHY DID GOD HAVE TO DIE?

Mankind has always pondered the question, "Why evil?" or, put another way, "Why doesn't God stop evil?" When we understand why God had to die, we will see that God has provided a way to eliminate evil, if men will only accept it.

God is ultimately responsible for everything, because He is Creator of all things. He has assumed a responsibility for all evil, even though He is not evil and sinful, and is not the author of wickedness and sin. Because He is over all, God must reconcile or cleanse all from evil. No other being has this capacity or ability.

Lucifer was a created angelic being called a covering cherub. Lucifer means "light bringer". Lucifer originated sin when he transgressed God's laws and rebelled in vanity, thinking he was as good as God. He claimed he would become like God. One third of the angels followed him in his rebellion. At this time Lucifer became the Adversary, Satan the devil, and the rebelling angels following him became demons. There was war in the universe! That war left the earth in ruin, and parts of the heavens in a shambles of destruction. Satan and his angels were cast back to the earth! Everything that Lucifer and the angels had on earth before the rebellion was destroyed, and the earth was covered with a flood. (Isa. 14:12-15; Ezek. 28:12-18; Rev. 12:3-9; Gen. 1:2.)

Then God, the Word, the Spokesman, the One who became Jesus Christ, recreated the surface of the earth, and ordered life on the planet as we now know it. On the sixth day of that creation God created man in His image. God gave mankind free moral agency. He must choose which way to live: God's way, or the way of human nature and reason under Satan's influence. After Adam was created, he was given the choice to live by God's way and His laws, which would lead to eternal life (symbolized by the Tree of Life), or to live the way which seemed right to him, under the sway of Satan (symbolized by the Tree of Knowledge of Good and Evil). Adam and Eve

chose the wrong way, and sinned. From that time nearly all of mankind has followed the dictates of human nature under Satan's sway, cut off from God! Since God chose not to stop Satan or remove evil at that time, God has assumed full responsibility for ultimately bringing mankind out from subjection to sin and Satan. God has provided the way back to Himself for all mankind by His Son's sacrifice.

God, as Lawgiver and Creator, has established that the wages of sin for human beings is ultimately death. Sin is the transgressing of God's holy spiritual laws. (Rom. 6:23; 1 Jn. 3:4.) All have sinned and have come short of the glory of God, so all face death unless they accept the way out that God has provided (Rom. 3:23). The death God is speaking of here is the second death in the Lake of Fire! From that death there is no resurrection. (Rev. 20:13-15.)

Because God is a God of love, and desires that none die the second death, He has provided a way of deliverance and redemption for all humanity. The One who created man humbled Himself to be born of human flesh, and to give His life to redeem mankind from eternal death (Phil. 2:5-9). That is why it is said, "For God so loved the world that He gave His only begotten son [as a perfect sacrifice for human sin, to condemn sin in the flesh], that whoever believes [and has complete trust and faith] in Him [acknowledges he is a sinner, and repents, and lives God's way], should not perish [die the second death in the Lake of Fire], but have everlasting life" (John 3:16). This is how God chose to reconcile the human family to Himself, so that mankind would have the opportunity to enter into the God Family of Elohim.

The shedding of the blood of animals could never really forgive human sin before God. All the animal sacrifices under the Old Testament merely looked forward to Christ's sacrifice and were but a type; they never forgave sin spiritually. One single human life is more valuable than all animal life put together, because of the human potential to become a son of God.

Going one step further, if it were possible for a man to live perfectly before God and never sin, his perfect human life, if sacrificed for the death penalty for human sin, would not be sufficient to redeem more than one other human life.

It is not possible for angels to be an adequate substitute for human life as a sacrifice for human sin. Even though it could be possible for an angel to take a human form, he would not qualify as a perfect sacrifice, because angels did not create human kind. Rather, God created angels. Angels are in a completely different category, and cannot become sons of God in the God Family of Elohim. "For unto which of the angels said he at any time, You are my Son, this day have I begotten you? and again, I will be to him a Father, and he shall be to me a Son? And again, when he brings in the firstbegotten into the world, he says, And let all the angels of God worship him. And of the angels he says, Who makes his angels spirits, and his ministers a flame of fire. . . . But to which of the angels said he at any time, Sit on my right hand, until I make your enemies your footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:5-7, 13-14.)

None of these would really be adequate to make payment or atonement for the sins of humanity. Obviously there is only one solution.

The only Being whose life and worth is greater than all else—animal, human and angel—is God! If God died, complete and total payment for

human sin would be made. Sin and death could then be finally destroyed! The way back to God for all humanity would be possible. God's mercy could then extend to all who would repent and accept the death of Jesus Christ as payment for their sins! This is why God had to die!

The member of the God Family who created heaven and earth became Jesus Christ, and was born of a physical human, Mary, His mother. He became the same as any ordinary human being, except He had the Holy Spirit from birth. Why was that important? Only the death of God could reconcile man and God. But that had to be the death of God in the flesh, human as well as divine.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy [render powerless and annul] him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation [atonement and forgiveness] for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour [help and comfort] them that are tempted" (Heb. 2:9-10, 14-18, King James Version).

Jesus in human form was subject to every type of temptation any human being could ever experience. But he never yielded to a single temptation of the flesh or of Satan. Jesus Christ never sinned. He was perfect.

Here is why His life was worth more than all humans who would ever live: 1) He was the only human never to sin, 2) He was the only human never to yield once to a temptation of Satan the devil, and ever to completely overcome him, 3) He was the only human to live His life totally God's way, 4) He was the firstbegotten of God the Father, and 5) He was God in the flesh, the Creator of all humanity. His death in the human form could be accepted as full payment for all human sin, because He is Creator of all human beings. Only the precious blood of the Lamb of God could atone for all human sin.

[There is no atonement or forgiveness for Satan's sins because he is so evil that he will not, he refuses to, repent! As a result, Satan will bear his own sin, in the blackness of darkness forever (Jude 13). Satan's judgment is yet to come at the fulfillment of the Day of Atonement. That is when Satan will be put away. Since Satan is a spirit, and spirits cannot die, his punishment is eternal.]

Thus God condemned sin in the flesh when Jesus Christ died once for all. God the Father accepted the sacrifice and death of Jesus Christ as full payment of the penalty of our sins. His death took the place of our second death. Not that God died the second death for us, but rather that God's death was accepted as a substitute for our second death.

When a Christian partakes of the Passover, as Jesus taught, he acknowledges that he has personally accepted the body and the blood of Jesus for his sins. The broken body means that Christians look to God for their

healing: "by whose stripes you were healed" (I Peter 2:24). And they trust in His shed blood for the "remission of sins" (Matt. 26:28).

The death of God was complete and perfect as a sacrifice and an atonement because His life in the flesh encompassed the full scope of human experience. On the human level He suffered every type of temptation possible. He suffered the most vile of human indignities and excruciating tortures, enduring violent beating, scourging, and crucifixion, and the shame of public death. He suffered rejection by His own people, injustice at the hands of the religious and civil authorities. He was a victim of political expediency and religious hypocrisy. Yet He overcame all, even won total victory over Satan the devil, through perfect love and obedience to God the Father. Now a greater understanding of John 3:16-17 is possible: "Because God so loved the world that he gave his Son, the only begotten, so that everyone who believes in him may not perish, but may have eternal life! Now then God did not send his Son into the world that he might condemn the world, but that the world might be saved through him."

This is why Christians are bought with a price and are not their own! They belong to Christ, who paid for them with His own blood. Thus they have been released from the bondage of sin and have been reconciled to God the Father.

"Christ our Passover is sacrificed for us!" (I Cor. 5:7.) This is the meaning of the DAY GOD DIED!



Harold M. Lambert

Darkness Covered the Land the Day God Died

Jesus' Last Passover—Nisan 14

From Sunset - Tuesday, April 24 to Sunset - Wednesday, April 25, AD 31

HEBREW TIME	The Passover Already Prepared Earlier In The Afternoon By The Disciples	ROMAN TIME
	SUNSET—NISAN 13 ENDS	
12th Hour		6 P.M.
	NISAN 14 BEGINS	
1st Hour		7 P.M.
2nd Hour	1. Passover Begins 2. During Supper Jesus Institutes New Testament Passover With Footwashing 3. Judas Dips The Sopand Leaves To Betray Jesus 4. Breaking And Eating Unleavened As Broken Body Of Jesus 5. Drinking of Wine As Blood Of Jesus For Forgiveness Of Sin. 6. Contention Which Disciple Would Be Greatest. 7. Jesus Prophecied That Peter Would Deny Him Three Times. 8. Final Message To Disciples. 9. Final Instruction Take A Sword 10. Sing A Hymn And Leave Toward Mount Of Olives.	8 P.M.
3rd Hour	1. On The Way To Gethsemane Jesus Tells Disciples He Is The True Vine. 2. Final Words Of Encouragement 3. Tells Disciples All Would Be Scattered	9 P.M.
4th Hour	1. Jesus Takes Peter James And John With Him and Prays For Three Hours But The Disciples Sleep	10 P.M.
5th Hour	2. Jesus Prays So Hard That His Sweat Appeared Like Great Drops Of Blood 3. Prays The Lord's Prayer The Last Hour	11 P.M.
6th Hour	MIDNIGHT April 24 ENDS April 25 BEGINS	12 Midnight
7th Hour	1. Judas Comes With Crowd Of Soldiers And Betrays Jesus With A Kiss 2. Peter Cuts Off An Ear Of The High Priest's Servant Jesus Heals Him 3. All Was Done To Fulfill Prophecy Disciples Escape Mark Escapes Naked	
8th Hour	1. Jesus Lead Away To Annas The Priest First 2. Peter Followed At A Distance & Went Into The Court Yard 3. Annas Questioned Jesus And Beat Him And Sent Him To Caiaphas	1 A.M.
9th Hour		2 A.M.
10th Hour	1. The Chief Priests And Sannhedrin Question Jesus Hear False Witnesses Condemn Jesus 2. Peter Denies Jesus Twice Cock Crows Once 3. About An Hour Later Peter Denies Jesus The Third Time. The Cock Crows Again Jesus Looked Right At Peter.	3 A.M.
11th Hour		4 A.M.
12th Hour	1. At Day Break The Whole Sanhedrin Condemns Jesus To Death And Sends Him To Pilate	5 A.M.
	SUNRISE	
1st Hour	1. Judas Repents And Hangs Himself 2. Priests Decide To Buy Potters Field With Thirty Pieces Of Silver	6 A.M.
2nd Hour	1. Jesus Accused Before Pilate He questions Jesus & Finds He Is From Galilee, Then Sends Him To Herod 1. Herod Questions Jesus Returns Him To Pilate	7 A.M.
3rd Hour	1. Pilate Finds Jesus Innocent Wants To Release Him Priests & Multitudes Yell Crucify Him & Release Barabbas 2. Pilate Washes Hands In Innocency Releases Barabbas Jesus Beaten & Scourged 3. Pilate Had Second Thoughts About Crucifying Jesus But It Was Too Late.	8 A.M.
4th Hour	1. Jesus Led Away To Be Crucified Simon Carries His Cross 2. Jesus Crucified With Two Malefactors Accusation And Title Put On The Cross Jesus Asks God To Forgive Them	9 A.M.
5th Hour		10 A.M.
6th Hour	1. The People, Priests And Two Thieves Villify & Mock Jesus	11 A.M.
7th Hour		12 Noon
8th Hour		1 P.M.
9th Hour	1. Darkness Covered All The Land From The Sixth Hour Until The Ninth Hour 2. Jesus Makes John Responsible For Mary His Mother	2 P.M.
10th Hour	1. At The Ninth Hour Jesus Is Forsaken Offered Vinegar 2. A Spear Is Thrust Into His Side Jesus Dies The Veil In Temple Is Torn In Two.	3 P.M.
11th Hour	1. The Jews Wanted Jesus' Body Off The Cross Before The Holy Day Would Begin At Sunset 2. Many Of The Women Watched Until The End	4 P.M.
12th Hour	1. Joseph Of Airmathaea Gets The Body Of Jesus Just Before Sunset 2. Nicodemus Helps Joseph Wrap Jesus' Body In Linen With Aromatics 3. Tomb Sealed At Sunset	5 P.M.
	SUNSET NISAN 14 ENDS NISAN 15 BEGINS	6 P.M.

PASSOVER DAY NISAN 14—TUESDAY EVENING, APRIL 24—AD 31
Approximately 7—7:30 PM

317. JESUS' LAST PASSOVER BEGINS AT EVENING

MATTHEW 26

20. And evening came, and he sat down with the twelve.

MARK 14

17. And when evening had come, he arrived with the twelve.

LUKE 22

14. And when the hour had come, he sat down at the table, and the twelve apostles with him.

15. Then he said to them, With desire I have yearned to eat this Passover with you before I suffer.

16. Because I am telling you, that I will not eat of it any more, until it be fulfilled in the kingdom of God.

**318. JESUS INSTITUTES THE NEW TESTAMENT
 (COVENANT) PASSOVER: 1) FOOTWASHING 2) EATING
 THE UNLEAVENED BREAD 3) DRINKING THE WINE**

**FIRST PART OF THE NEW COVENANT PASSOVER:
 THE FOOTWASHING**

JOHN 13

2. And during supper (the devil having already put into the mind of Judas Iscariot, Simon's son, that he should betray him),

3. Jesus knowing that the Father had given all things into his hands, and that he had come from God, and was returning to God;

4. He rose from the supper, and put aside his garments; and took a towel, and secured it around his waist.

5. Afterwards he poured water into a washing basin, and began washing the disciples' feet, and wiping them with the towel which he had at his waist.

6. Then he came to Simon Peter: and he asked him, Lord, are you going to wash my feet?

7. Jesus answered and said to him, What I am doing you do not understand now; but you shall understand when I am finished.

8. Peter said to him, There is no way that I will allow you to wash my feet, even forever! Jesus answered him, Unless I wash you, you do not have any part with me.

9. Then Simon Peter answered him, Lord, not just my feet only, but also my hands and my head!

10. Jesus said to him, He who has bathed needs to wash only his feet, and is completely clean: and you are clean, but not every one of you.

11. Because he knew who was betraying him; this is why he said, You are clean, but not every one of you.

12. Then after he had washed their feet, and had taken his garments, and had sat down again, he asked them, Do you understand what I have just done to you?

13. You call me the Master and the Lord: and in this you are speaking honestly and truly; because I am.

14. Therefore if I, the Lord and the Master, have washed your feet; in the same way also, you are duty bound to wash each other's feet:

15. Because I have given you an example and pattern, so that as I have done to you, you should also do and practice.

16. Truly, truly, I say to you, a servant is not greater than his Lord and Master; neither is a messenger greater than he who has sent him.

17. If you know and understand these things, blessed and happy are you if you do and practice them!

PASSOVER DAY NISAN 14 TUESDAY NIGHT, APRIL 24-AD 31

319. JUDAS DIPS THE SOP, AND LEAVES TO BETRAY JESUS

MATTHEW 26

21. And while they were eating, he said, Truly I am telling you, that one of you shall betray me!^a
 22. And being exceedingly sorrowful, each one of them began to ask him, Am I the one, Lord?
 23. But answering he said, He who dipped his hand in the dish with me, he will betray me.
 24. The Son of man truly goes, as it has been written concerning him: but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had never been born.
 25. Then answered Judas, who was going to betray him, Am I the one, Rabbi? He told him, You have said it!

MARK 14

18. And as they were sitting at the table, and eating, Jesus said, Truly I tell you, that one of you will betray^a me, one who is eating with me.
 19. And they began to be grieved and sorrowful, and one by one they asked him, Is it I? And another, Is it I?
 20. But answering, he told them, It is one of the twelve, one who is dipping in the dish with me.
 21. Truly the Son of man goes, as it has been written concerning him: but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had never been born.

LUKE 22

21. Now then, listen, the hand of him who is betraying me is with me on the table.
 22. And truly the Son of man goes, according as it has been predetermined. But woe, horrible things will happen, to that man by whom he is betrayed!
 23. Then they began questioning among themselves, which of them it might be who would do this.

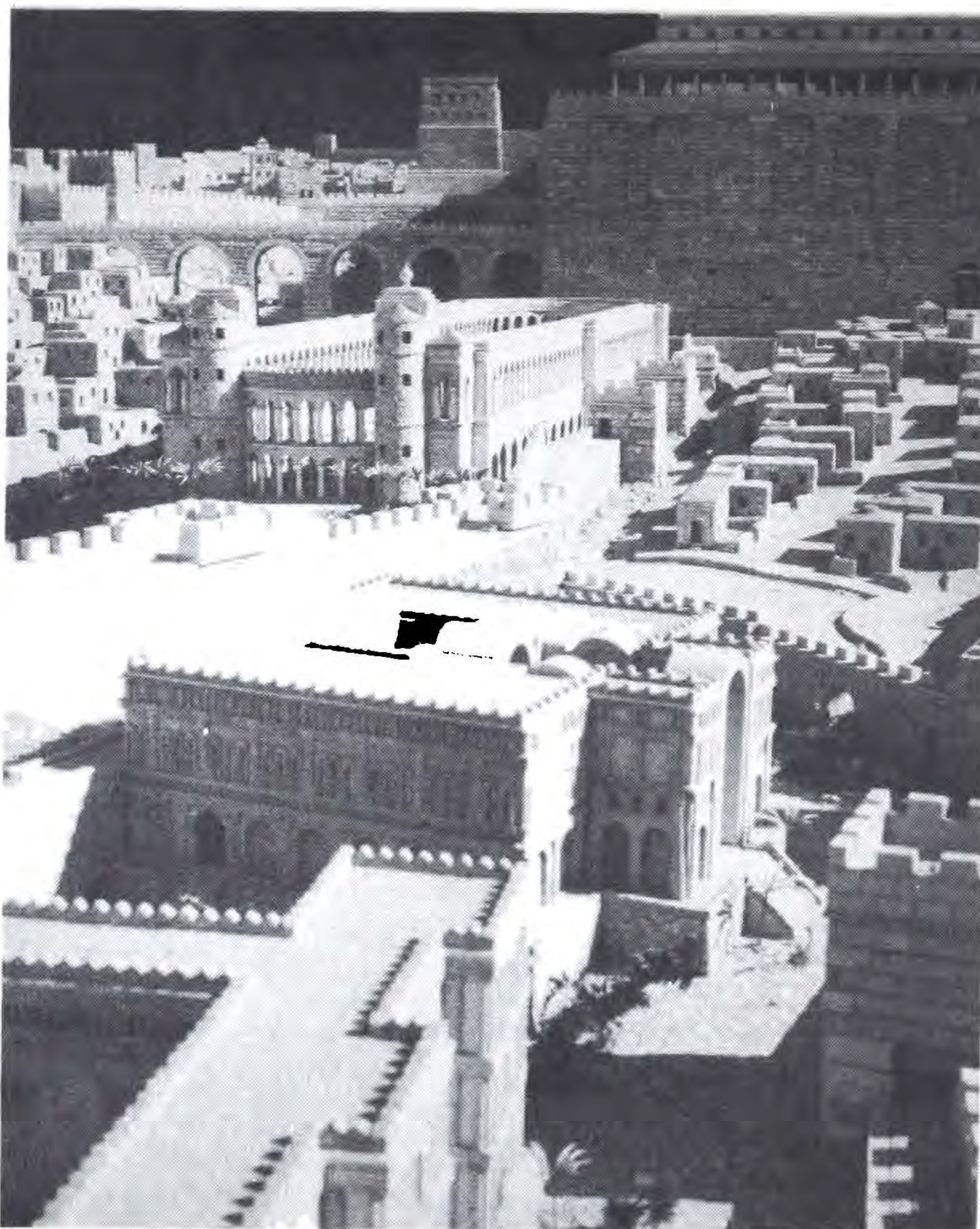
JOHN 13

18. I am not speaking of all of you: because I know whom I have chosen: in order that the scripture might be fulfilled, He who eats bread with me has lifted up his heel against me.^a
 19. From this time I will tell you before it comes to pass, so that, when it does come to pass, you may believe that I AM.
 20. Truly, truly, I tell you, anyone who accepts and receives whomever I shall send, accepts and receives me, accepts and receives Him who has sent me.
 21. After saying these things, Jesus was deeply distressed and grieved in spirit, and testified, saying, Truly, truly, I tell you, that one of you will betray me!
 22. Then the disciples looked at one another, and were at a complete loss to know of whom he was speaking.
 23. But there was one of his disciples sitting very close, right next to Jesus, whom Jesus loved.
 24. Then Simon Peter motioned to him to ask who it might be that he was speaking about.
 25. Leaning over on Jesus' chest, he asked him, Lord, who is it?
 26. Jesus answered, It is he to whom I shall give this sop after dipping it. Then, after dipping the sop, he

*Hebrew scroll*

PASSOVER DAY NISAN 14—TUESDAY NIGHT, APRIL 24—AD 31

JOHN 13

*City of David—Model City Jerusalem*

a--Psa. 41:9

gave it to Judas Iscariot, Simon's son.

27. And after he had taken the sop, then Satan entered into him. Jesus therefore said to him, What you are going to do, do quickly!

28. But no one sitting at the table understood why he had spoken to him.

29. Because some thought, since Judas had the money bag, that Jesus was telling him to buy whatever they needed for the Feast; or, that he should give something to the poor.

30. After receiving the sop, he immediately went out: and it was night.

31. When he was gone, Jesus said, Now the Son of man has been glorified, and God has been glorified in the Son.

32. If God has been glorified in the Son, God shall also glorify the Son with His very own being, and shall shortly glorify the Son.

320. SECOND PART: EATING THE UNLEAVENED BREAD

MATTHEW 26

26. And while they were eating, Jesus took the bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body.

MARK 14

22. And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to them, and said, Take, eat; this is my body!

LUKE 22

19. After taking bread, and giving thanks, he broke it, and gave to them, saying, This is my body, which is given for you. This do in the remembrance of me.

I CORINTHIANS 11

23. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread. 24. And when He had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you. This do in remembrance of me.

PASSOVER DAY NISAN 14—TUESDAY NIGHT, APRIL 24—AD 31**321. THIRD PART: DRINKING THE WINE****MATTHEW 26**

27. And after taking the cup, and giving thanks, he gave it to them, saying, All of you drink of it.

28. Because this is my blood of the new covenant, which is poured out for many for the forgiveness of sins.^a

29. But I am telling you, that I will not drink of this fruit of the vine any more after this, until that day when I drink it new with you in the kingdom of my Father.

MARK 14

23. And he took the cup of wine, and gave thanks, and gave it to them: and they all drank of it.

24. And he told them, This is my blood of the new covenant, which is poured out for many.^a

25. Truly I tell you, that I will not drink any more of this fruit of the vine, until that day when I drink it new in the kingdom of God.

LUKE 22

17. And after receiving a cup, and giving thanks, he said, Take this, and divide it among yourselves.

18. Because I tell you, that I will not again drink of the fruit of the vine, until the kingdom of God is come.

20. In like manner he also took the cup after supper, saying, This cup is the new covenant in my blood, which is poured out for you!^a

I CORINTHIANS 11

25. In like manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood:^a this do you, as often as you drink it, in remembrance of me.

26. For as often as you eat this bread, and drink this cup, you are announcing and portraying the Lord's death until He comes.

27. Wherefore whoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man prove and examine himself, and so let him eat of that bread, and drink of that cup.

29. Because anyone who eats and drinks unworthily, eats and drinks damnation and judgment to himself, not really understanding or discerning the purpose of the Lord's body.

a—Ex. 24:8; Lev. 4:18-20; Isa. 53:8-11; Jer. 31:31

**322. CONTENTION AMONG THE DISCIPLES
AS TO WHO WOULD BE THE GREATEST****LUKE 22**

24. And there was also an argument among them about this: which of them should be thought to be the greatest.

25. And he told them, The kings of the nations lord it over them; and those exercising religious authority over them are called benefactors.

26. But with you it shall not be this way: but he who is greatest among you, let him be as the younger; and he who leads, let him be as he who serves.

27. For which is greater, he who sits at the table, or he who serves? Is not he who sits at the table? But I am among you as he who is serving.

28. But you are the ones who have continued with me in my temptations and trials.

29. And I appoint a kingdom to you, as my Father has appointed to me;

30. That you may eat and drink at my table in my kingdom, and may sit on thrones, judging the twelve tribes of Israel.

PASSOVER DAY NISAN 14—TUESDAY NIGHT, APRIL 24—AD 31**323. A NEW COMMANDMENT—LOVE EACH OTHER AS JESUS HAS LOVED THEM****JOHN 13**

33. Little children, yet a little while I am with you. You shall seek me: but as I told the Jews, Where I am going, you are not able to come; I now say also to you. you.

34. A new commandment I am giving to you, for this purpose, that you should love one another; in the same way as I have loved you, this is the way you also should love one another.

35. By this shall everyone know and understand that you are my own disciples, if you have love among yourselves.

324. JESUS PROPHECIES THAT PETER WILL DENY HIM THREE TIMES**MATTHEW 26**

31. Then Jesus said to them, All of you will be offended because of me during this night: because it has been written, I will smite the shepherd, and the sheep of the flock will be scattered abroad.^a

32. But after my resurrection, I will go before you into Galilee.

33. And answering, Peter said to him, Even if all should be offended in you, I will never be offended!

34. Jesus said to him, Truly I tell you, that during this night, before the cock crows, you will deny me three times.

35. Peter said to him, Even if it were needful for me to die with you, in no way will I deny you! And all the disciples answered in the same way.

MARK 14

27. And Jesus told them, Every one of you will be offended in me this very night: because it has been written, I will strike the shepherd, and the sheep will be scattered abroad.^a

28. But after my resurrection, I will go ahead of you into Galilee.

29. But Peter said to him, Even if everyone shall be offended, yet I won't be.

30. And Jesus said to him, Truly I tell you, that today, in this very night, before the cock crows twice, you will deny me three times.

31. But he spoke even more fervently, If it were necessary for me, I would die with you. I will never deny you in any way! And they all replied in the same way.

LUKE 22

31. And the Lord said, Simon, Simon, listen, Satan has demanded to have you, that he may sift you as wheat.

32. But I have prayed for you, that your faith may not fail: and when you are converted, establish and strengthen your brethren.

33. And he said to him, Lord, I am now ready to go with you, both to prison, and to death!

34. But he said, I am telling you, Peter, it is not possible in any way that the cock shall crow, before you will have denied knowing me three times.

JOHN 13

36. Simon Peter asked him, Lord, where are you going? Jesus answered him, Where I am going, you are not able to follow me now; but you shall follow me afterwards.

37. Peter again asked him, Lord, why am I not able to follow you now? I will lay down my life for you.

38. Jesus answered him, You will lay down your life for me? Truly, truly, I tell you, the cock will not crow, until you have denied me three times.

^a--Zech. 13:7



"Before The Cock Crows. . ."

Bob Taylor Photography

PASSOVER DAY NISAN 14—TUESDAY NIGHT, APRIL 24—AD 31**325. THE BEGINNING OF THE FINAL
MESSAGE TO HIS DISCIPLES****JOHN 14**

1. Do not be disturbed and grieved in your hearts and minds: you believe in God, believe in me also.
2. In my Father's house and family there are many positions and offices. If it were otherwise, I would have told you. I am going to prepare a position and place for you.
3. And if I go and prepare a position and place for you, I am coming again, and will receive you into a close personal and intimate relationship with myself; so that where I am, you may be also.
4. And where I am going you know, and the way you know.
5. Thomas asked him, Lord, we do not know where you are going; and how can we know the way?
6. Jesus said to him, I am the way, and the truth, and the life. No one can come to the Father, except through me.
7. If you had really known me, you would have known my Father also: and from this time you know Him, and have seen Him.
8. Philip said to him, Lord, show us the Father, and it will be enough for us.
9. Jesus said to him, Have I been with you so long a time, and you have not known me, Philip? Anyone who has seen me has seen the Father; and how can you say, Show us the Father?
10. Don't you believe that I am in the Father, and the Father is in me? The words which I am speaking to you, I am not speaking from myself alone: but the Father who dwells in me motivates me, and He actually does the works.
11. Believe me that I am in the Father, and the Father is in me: but if not, believe me because of the very works themselves.
12. Truly, truly, I tell you, anyone who believes and has faith in me, the works which I am doing he shall do also; and greater works than these shall he do; because I am going to my Father.
13. And whatever you may ask in my name, this will I do, so that the Father may be glorified in the Son.
14. If you ask anything in my name, I will do it.
15. If you love me, keep my commandments, and always hold fast to them.
16. And I will pray the Father, and He will give you another Comforter, that it may remain with you forever, even into the ages of eternity;
17. The Spirit of truth; which the world cannot receive or obtain, because the world does not see it, or know or understand it: but you know and understand it; because it is present with and among you, and it shall be within you.
18. I will not forsake you and leave you as orphans, without a family. I am coming to you.
19. Yet, in a little while the world will see me no longer: but you will see me. Because I live, you shall live also.
20. In that day you shall know and fully understand that I am in my Father, and you in me, and I in you.
21. Anyone who has my commandments, and keeps them, and holds them fast, he is the one who loves me: and he who loves me shall be loved by my Father, and I will love him, and will reveal myself to him.
22. Judas (not Iscariot) said to him, Lord, what has occurred that you are about to reveal and manifest yourself to us, and not to the world?
23. Jesus answered and said to him, If anyone loves me, he will be keeping and holding fast my word: and my Father will love him, and we will come to him, and will make our dwelling with him.
24. Anyone who does not love me does not keep or hold fast to my words: and the word which you are hearing is not my own, but the word of my Father who has sent me.

PASSOVER DAY NISAN 14—TUESDAY NIGHT, APRIL 24—AD 31**Approximately 9 p.m.****JOHN 14**

25. These things I have explained to you, while I am yet present with you.
26. The Comforter, the Holy Spirit, which the Father will send in my name, it will teach you all things, and bring to your remembrance all things, whatever I have said to you.
27. Peace I am leaving with you. My peace I am giving to you: not as the world gives, am I giving it to you. Do not let your mind be deeply disturbed and grieved, neither allow fear.
28. You have heard that I said to you, I am going away, but I am coming to you. If you really loved me, you would have rejoiced, because I said, I am going to the Father: because my Father is greater than I.
29. And now I have told you before it happens, so that when it does happen, you may believe and have complete faith.
30. After this I will not speak with you very much: because the chief ruler and prince of this world comes, and has found no fault in me, nor has any claim against me.
31. But that the world may realize that I love the Father, and as the Father has commanded me, this is exactly what I am doing. Stand up, let us leave here!

326. SOME FINAL INSTRUCTIONS TO THE DISCIPLES**LUKE 22**

35. And he said to them, When I sent you without a purse, and a provision bag, and extra sandals, did you lack anything? And they answered, Nothing.
36. Then he told them, However now, he who has a purse, let him take it, and the same also with a provision bag: and he who does not have a sword, let him sell his garment, and buy one.
37. Because I tell you, that this prophecy which has been written must yet be accomplished and fulfilled in me, And he was reckoned with transgressors.^a Because now the things concerning me have a purpose and an end.

a—Isa. 53:12

327. TAKE TWO SWORDS**LUKE 22**

38. And they said, Lord, look, here are two swords. And he told them, That is sufficient.

328. THEY SING A HYMN, AND LEAVE**MATTHEW 26****MARK 14**

30. And when they had sung a hymn, a psalm, they went out to the Mount of Olives.
26. And having sung a hymn, a psalm, they went out to the Mount of Olives.

329. JESUS CHRIST IS THE TRUE VINE—LAST COMMANDS TO HIS DISCIPLES**JOHN 15**

1. I am the true vine, and my Father is the vinedresser.
2. Every branch in me that is not producing fruit, He takes it away: and every one that is producing fruit, he cleanses and purges it, so that it may produce more fruit.
3. You are already clean through the word which I have spoken to you.

PASSOVER DAY NISAN 14—TUESDAY NIGHT, APRIL 24—AD 31**JOHN 15**

4. Remain and live in me, and I in you. Just as the branch is not able to produce fruit by itself, all alone, except it remain and live in the vine; in exactly the same way, neither can you produce fruit, except you remain and live in me.
5. I am the vine, you are the branches. Anyone who remains and lives in me, and I in him, he produces an abundance of fruit: because apart and separate from me you are not capable of doing anything.
6. If anyone does not remain and live in me, he is thrown out as a branch, and is dried up and withered; and men gather them, and throw them into the fire, and they are burned.
7. If you remain and live in me, and my words remain and live within you, you shall ask whatever you desire, and it shall be done to you.
8. In this is my Father glorified, that you should produce an abundance of fruit; so shall you become my disciples.
9. As the Father has loved me, I have also loved you: remain and live in my love.
10. If you are keeping my commandments, you shall be remaining and living in my love; in the same way as I have kept my Father's commandments, and remain and live in His love.
11. These things I have spoken to you, so that my deep joy may remain and live in you, and that your joy and happiness may be full and complete.
12. This is my commandment, that you love one another, as I have loved you!
13. No one has greater love than this, that one should lay down his life for his friends.
14. You are my friends, if you do and practice whatever I command you.
15. I will call you servants no longer; because the servant does not know what his master is doing: but I have called you my own friends; because all the things which I have heard from my Father I have made known to you.
16. You have not chosen me, but I have chosen you. Also, I have ordained and appointed you, that you should go out and produce fruit, and that your fruit should remain: so that whatever you may ask of the Father in my name, He may give it to you.
17. These things I command you, that you love one another.
18. If the world hates you, you know and understand that it hated me before it hated you.
19. If you belonged to the world, the world would love its own. But because you are not of the world, nor belong to the world, but I have chosen you out of the world, on account of this the world hates you.
20. Remember the word which I have told you, A servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will also keep yours.
21. But they will do all these things to you on account of my name, because they do not know or understand Him who has sent me.
22. If I had not come and spoken to them, they would not have had sin imputed to them: but now they do not have any excuse or pretext as a cover for their sin.
23. Anyone who hates me, hates my Father also.
24. If I had not done among them the works which no other man has ever done, they would not have had sin imputed to them: but now they have both seen and also have hated both me and my Father.
25. But this has happened, so that the word might be fulfilled which has been written in their law, They hated me without any cause or reason.^a
26. But when the Comforter has come, which I will send to you from the Father, the Spirit of truth, which issues from the Father, it will testify and bear witness concerning me:
27. And you also shall testify and bear witness, because you have been with me from the very beginning.

a—Psa. 35:19; 69:4

PASSOVER DAY NISAN 14—TUESDAY NIGHT, APRIL 24—AD 31**330. FINAL WORDS OF ENCOURAGEMENT****JOHN 16**

1. These things I have spoken to you, so that you may not be offended or fall away.
2. They will put you out of the synagogues. Yes, the time is coming when everyone who kills you will be convinced and will be thinking that he is performing a divine service for God.
3. And they will do these things to you, because they do not know or understand the Father, nor me.
4. Nevertheless, I have told you these things, so that when the time may come, you will remember the things which I have told you. But I did not tell you these things at the beginning, because I was with you.
5. But now I am going back to Him who has sent me; and none of you is asking me, Where are you going?
6. But because I have said these things to you, grief and sorrow has filled your hearts and minds.
7. But I am telling you the truth; it is profitable for you that I should go away. Because if I do not go away, the Comforter will not come into you; but if I go, I will send it into you.
8. And when it has come, it will convict the world concerning sin, and concerning righteousness, and concerning judgment.
9. Concerning sin, because they do not believe or have faith in me;
10. Concerning righteousness, because I am going away to my Father, and you will see me no longer;
11. And concerning judgment, because the chief ruler and prince of this world has been judged.
12. I have yet many things to tell you, but you are not able to comprehend them now.
13. But when it, the Spirit of truth, has come, it will lead and guide you into all the truth: because it will not speak of its own accord; but whatever it may hear, it will speak: and the things which are coming it will reveal to you.
14. It will glorify me: because it will be directed by me, and will reveal things to you.
15. All things that the Father has and possesses are mine: because of this I said that it will be directed by me, and will reveal things to you.
16. In a little while you will not see me: but again, in a little while, you shall see me, because I am going away to the Father.
17. Then some of his disciples asked one another, What is this that he is saying to us, In a little while you will not see me: but again, in a little while you shall see me? And, Because I am going away to the Father?
18. Therefore they asked, What is this that he is saying, A little while? We do not understand what he is saying.
19. When Jesus realized that they desired to ask him, he said to them, Why are you inquiring among yourselves about that which I said, In a little while you will not see me: and again, in a little while, you shall see me?
20. Truly, truly, I tell you, that you will be weeping and lamenting, but the world will be rejoicing. You will be grieved and sorrowful, but your grief and sorrow shall be turned into joy.
21. The woman when she is giving birth has grief and pain, because her time has come: but when she delivers the child, she no longer remembers the anguish and pain, because of the joy that a man has been born into the world.
22. And you now will truly have grief and sorrow: but I will see you again, and your hearts shall rejoice, and no one can take your joy from you!^a
23. And in that day you shall ask nothing of me. Truly, truly, I say to you, that whatever you may ask the Father in my name, He will give it to you.

^a -Isa. 66:14

PASSOVER DAY NISAN 14—TUESDAY NIGHT, APRIL 24—AD 31**JOHN 16**

24. Up to this time you have asked nothing in my name. Ask, and you shall receive, that your joy may be full and complete.
25. I have spoken these things to you in parables: but the time is coming when I will no longer speak to you in parables, but concerning the Father, I will plainly reveal this to you!
26. In that day you will ask in my name: and I am not saying to you that I will pray the Father for you:
27. Because the Father Himself tenderly loves and cherishes you, because you have loved me, and have believed that I came from God.
28. I came from the Father, and have come into the world: again, I am leaving the world, and am going back to the Father.
29. His disciples said to him, Listen, now you are speaking plainly, and are not speaking in a parable.
30. Now we know that you know and understand all things, and it is not necessary that anyone should ask you. By this we believe that you came from God.
31. Jesus answered them, Do you actually believe now?

**331. ALL WILL BE SCATTERED.
JESUS HAS OVERCOME THE WORLD**

JOHN 16

32. Listen, the hour is coming, and now has come, that you will be scattered, each one of you to his own, and all of you will leave me alone: and yet I am not alone, because the Father is with me.
33. I have spoken these things to you, that in me you may have peace. In the world you shall have tribulation: but be of good courage; I have overcome and conquered the world!

332. JESUS COMES TO GETHSEMANE TO PRAY**MATTHEW 26**

36. Then Jesus came with them to a place called Gethsemane: and he said to the disciples, Sit here, while I go and pray nearby.

MARK 14

32. And they came to a place which is named Gethsemane: and he told his disciples, Sit here, while I pray.

LUKE 22

39. And he came out, and went, according to his habit, to the Mount of Olives; and his disciples also followed him.

**333. JESUS TAKES PETER, JAMES AND
JOHN WITH HIM**

MATTHEW 26

37. Then he took with him Peter and the two sons of Zebedee: and he began to be extremely sad and deeply depressed.

38. Then he said to them, My soul is extremely sad,^a even to death: wait here, and watch with me.

MARK 14

33. And he took Peter and James and John with him: and he began to be greatly apprehensive and deeply depressed in his mind.

34. And he said to them, My soul is extremely sorrowful, even to death:^a stay here, and watch.

LUKE 22

40. And after arriving at the place, he said to them, Pray that you might not enter into temptation.

^a—Psa. 42:5-6

PASSOVER DAY NISAN 14—TUESDAY NIGHT, APRIL 24—AD 31
Approximately 9:30 PM—12:30 AM

334. JESUS PRAYS FOR THREE HOURS

MATTHEW 26

39. And after he had gone forward a little way, he prostrated himself, face down, and prayed, saying, My Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as You will.

40. And he came to the disciples, and found them sleeping; and he said to Peter, What! Weren't you capable of watching with me one hour?

41. Watch and pray, that you do not enter into temptation: truly the spirit is willing, but the flesh is weak.

42. He went away again the second time, and prayed, saying, My Father, if this cup cannot pass from me except I drink it, Your will be done!

43. And he came and found them sleeping again: because their eyes were heavy.

44. And leaving them, he went away again, and prayed the third time, saying the same thing.

MARK 14

35. Then he went forward a little way, prostrated himself upon the ground, and prayed that, if it were possible, the hour might pass from him.

36. And he said, Abba, Father, all things are possible to You; take this cup away from me. But not as I will or desire, but as You will and desire!

37. And he returned, and found them sleeping. Then he asked Peter, Simon, Why are you sleeping? Weren't you able to keep awake and watch even one hour?

38. Wake up! Watch and pray, that you enter not into temptation. The spirit truly is willing, but the flesh is weak.

39. And again he went away and prayed, speaking the same thing.

40. And when he returned, he found them sleeping again, because their eyes were heavy. And they didn't know what they should answer him.

LUKE 22

41. And he withdrew himself from them about a stone's throw; and falling on his knees, he prayed,

42. Saying, Father, if You be willing, take this cup away from me. But not my own will, rather Your will, be done.

43. And an angel from heaven appeared to him, strengthening him.

44. But being in deep anguish, he prayed more intently. And his sweat became as great drops of blood falling down to the ground.

45. And when he got up from the prayer, and came to the disciples, he found them sleeping from sorrow and grief.

46. And he asked them, Why are you sleeping? Get up and pray, that you may not enter into temptation.

335. THE LORD'S PRAYER

JOHN 17

1. Jesus looked up into heaven, and spoke these words, and said, Father, the hour has come. Glorify Your son, so that Your son may also glorify You!

2. As You have given him power and authority over all mankind for this very purpose: that he should give eternal life to all whom You have given him.

3. And this is the eternal life, that they might know and understand You, the only true God, and Jesus Christ, whom You have sent.

4. I have glorified You on the earth: I have completed and finished the work which You gave me to do.

5. And now, O Father, glorify me with Your own self with the same glory that I had with You before the world existed.

6. I have revealed and declared Your name to the men whom You have given me out of the world. They were Yours, and You have given them to me. And they have kept, practiced, and obeyed Your word.

7. Now they have known and understood that all things, whatever You have given me, are from You.

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31**JOHN 17**

8. Because the words which You have given to me I have given to them; and they have received them, and have truly known and understood that I came from You, and they have believed in faith that You did send me.

9. I pray and make a request for them. I am not praying and making this request for the world, but for those whom You have given me; because they are Yours.

10. And all mine are Yours, and Yours are mine; and I have been glorified in them.

11. And I am in the world no longer, but these are in the world, and I am coming to You. Holy Father, keep in Your own name those whom You have given me, that they may become one, as we are.

12. While I was with them in the world, I was keeping them in Your name: I have guarded and protected those whom You have given me, and not one has perished, except the son of perdition; that the scripture might be fulfilled.^a

13. And now I come to You; and these words I speak in the world, that they may have my joy fulfilled in themselves.

14. I have given them Your word; and the world has hated them, because they are not of, nor in bond with the world, even as I am not of, nor in bond with the world.

15. I do not request and pray that you should take them out of the world, but that you should keep and protect them from the evil one.

16. They are not of the world, even as I am not of the world.

17. Sanctify and make them holy through Your truth: Your word is truth.

18. As You have sent me into the world, I also have sent them into the world.

19. And for their sakes I sanctify and make myself holy, that they also may be sanctified and be made holy through the truth.

20. And not for these alone do I make this request and pray, but for those also who shall believe in me through their word;

21. That they all may become one; as You, Father, are in me, and I in You, that they also may become one in us: that the world may believe that You did send me.

22. And I have given them the glory which You have given me; that they may become one, as we are one.

23. I in them, and You in me, that they may become perfect in one; and that the world may know and realize that You have sent me, and have loved them, as You have loved me.

24. Father, I desire that those also whom You have given me may be with me; that they may see my glory, which You have given me: because You loved me before the foundation of the world.

25. O righteous Father, the world has not known You: but I have known You, and these have known that You have sent me.

26. And I have made known Your name to them, and will continue to make it known: so that the love with which You have loved me may be in them, and I in them.

a—Psa. 41:9; 109:8

336. THE TIME OF THE BETRAYAL

Approximately 12:30 AM

MATTHEW 26

45. Then he came to his disciples and told them, Sleep on now, and take your rest. Listen! The hour has come, and the Son of man is betrayed into the hands of sinners!

46. Get up, let us go. Look! He who is betraying me is approaching.

MARK 14

41. And he came the third time, and told them, Sleep on now, and take your rest. It is enough; the hour has come! Listen, the Son of man is betrayed into the hands of sinners!

42. Stand up, let us go. Look, he who is betraying me is approaching.

PASSEOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31

337. JUDAS BETRAYS JESUS WITH A KISS

MATTHEW 26

47. And while he was still speaking, suddenly Judas, one of the twelve, came, and with him a large crowd with swords and clubs, from the chief priests and elders of the people.

48. And he who was betraying him gave them a sign, saying, Whomever I shall kiss, he is the one: seize him.

49. And immediately he came up to Jesus, and said, Greetings, Rabbi! And with an outward show of love, he kissed him.

MARK 14

43. And immediately, while he was still speaking, Judas, being one of the twelve, came, and with him a large crowd from the chief priests and the scribes and the elders, carrying swords and clubs.

44. Now he who was betraying him had given them a signal, saying, Whomever I shall kiss, he is the one; seize him, and lead him away safely.

45. And when he had come, immediately going up to him he said, Rabbi, Rabbi; and kissed him with an outward show of love.

LUKE 22

47. And while he was speaking, suddenly a crowd appeared; and the one called Judas, one of the twelve, was leading them; and he came up to Jesus to kiss him.

48. But Jesus said to him, Judas, are you going to betray the Son of man with a kiss?

JOHN 18

1. After saying these things, Jesus left with his disciples, and went beyond the winter stream of Kedron, where there was a garden, into which he and his disciples entered.

2. But Judas, who was betraying him, also knew of the place: because Jesus had often assembled there with his disciples.

3. Then Judas, having received a squad of soldiers and officials from the chief priests and Pharisees, led them there with torches and lanterns and weapons.

4. Jesus therefore, knowing everything that was coming upon him, went forward and asked them, Whom are you seeking?

5. They answered him, Jesus of Nazareth. Jesus said to them, I AM! And Judas also, who was betraying him, was standing with them.

6. Now when he told them, I AM, all of a sudden they lunged backward, and fell to the ground.

7. Then he questioned them again, Whom are you seeking? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I AM. If therefore you are seeking me, allow these men to go away:

9. That the saying might be fulfilled, which he said, Of them whom You have given me, not one have I lost.



Ancient Olive Tree In The Garden of Gethsemane

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31**338. PETER CUTS OFF AN EAR OF THE
HIGH PRIEST'S SERVANT—JESUS HEALS HIM****MATTHEW 26**

50. But Jesus asked him, Friend, for what purpose have you come? Then they came to Jesus, and grabbed him with their hands, and arrested him.

51. And suddenly one of those with Jesus reached down and drew his sword, and struck the servant of the high priest, and cut off his ear.

52. Then Jesus told him, Put your sword back into its sheath: because all that take up the sword shall die by the sword.

53. Or do you think that I am not able even now to call upon my Father, and He shall instantly provide me more than twelve legions of angels?

54. But how then would the scriptures be fulfilled, which say that it must be this way?

55. At that time Jesus said to the crowd, Why did you come out with swords and clubs, as against a robber, to capture me? I sat daily with you teaching in the temple, but you did not arrest me.

MARK 14

46. And they laid their hands on him, and arrested him.

47. But a certain one who was standing by drew a sword, and struck the servant of the high priest, cutting off his ear.

48. And answering, Jesus said to them, Did you come out, as against a robber, with swords and clubs to arrest me?

49. I was with you daily in the temple teaching, and yet you didn't arrest me. But this has happened so that the scriptures may be fulfilled.

LUKE 22

49. And those around him, seeing what was about to happen, said to him, Lord, shall we strike with the sword?

50. But a certain one of them struck the high priest's servant, with a sword, and cut off his right ear.

51. And answering, Jesus said, Stop! This is enough. Then he touched his ear, and healed him.

52. But Jesus asked those who had come against him, the chief priests, and captains of the temple, and the elders, Have you come out as against a robber, with swords and clubs?

53. When I was daily with you in the temple, you didn't raise a hand against me. But this is your hour, and the power of darkness!

JOHN 18

10. Then Simon Peter, who had a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the servant's name was Malchus.

11. But Jesus told Peter, Put your sword back into the sheath. The cup which the Father has given me, should not I drink it?

12. Then the squad of soldiers and the chief captain and the officials of the Jews seized Jesus, and bound his hands.

339. ALL WAS DONE TO FULFILL PROPHECY.**MATTHEW 26**

56. But all this has taken place so that the scriptures of the prophets might be fulfilled. Then all the disciples, deserting him, ran away.

MARK 14

50. And deserting him, they all escaped.

51. And one, a certain young man, was following him, and had only a linen cloth wrapped about his naked body. And the young men seized him.

52. But he escaped from them, leaving the linen cloth behind, and ran away naked.

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31**340. JESUS IS LED AWAY TO THE PRIEST'S HOUSE****MATTHEW 26**

57. But those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

MARK 14

53. And they led Jesus away to the high priest. And all the chief priests and the elders and the scribes were assembled with him.

LUKE 22

54. And they arrested him, and led him away, and brought him into the house of the high priest.

JOHN 18

13. And they led him away to Annas first; because he was the father-in-law of Caiaphas, who was the high priest that year.
14. Now it was Caiaphas who had given counsel to the Jews, that it was expedient that one man should die for the people.

341. PETER FOLLOWS THEM INTO THE COURTYARD**MATTHEW 26**

58. And Peter followed him at a distance, even to the courtyard of the high priest. And when he had entered inside, he sat with the officers, to see the end.

MARK 14

54. And Peter followed him at a distance, as far as inside the courtyard of the high priest. And he sat with the officers and warmed himself at the fire.

LUKE 22

54. And Peter was following at a distance.
55. And after they had started a fire in the center of the courtyard, and had sat down together, Peter sat among them.

JOHN 18

15. Now following Jesus were Simon Peter and the other disciple: but that disciple was known to the high priest, and he entered with Jesus into the court of the high priest.

16. But Peter stood outside the door. Then the other disciple, who was known to the high priest, went out and spoke to the door-keeper, and brought Peter in.

18. But because it was cold, the servants and the officers were standing around a fire of coals, which they had made: and they were warming themselves. And Peter was standing with them, and warming himself.



Herod's Palace and Courtyard—Model City Jerusalem

342. ANNAS QUESTIONS JESUS AND SENDS HIM TO CAIAPHAS**JOHN 18**

19. Then the high priest questioned Jesus concerning his disciples, and concerning his doctrine.

20. Jesus answered him, I have spoken publicly to the world. I always taught in the synagogues and in the temple, where the Jews always assemble; and I have spoken nothing in secret.

21. Why are you questioning me? Ask those who heard me, what I have spoken to them. Now then, they know what I said.

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31**Approximately 2 AM**

22. But when Jesus had said these things, one of the officers who was standing by struck him a blow with the palm of his hand, saying, Do you answer the high priest this way?

23. Jesus answered him, If I have spoken evil, bear witness concerning the evil. But if well, then why did you strike me?

24. Then Annas sent him bound to Caiaphas, the high priest.

343. THE CHIEF PRIESTS ILLEGALLY CONDEMN JESUS**MATTHEW 26**

59. And the chief priests, and the elders, and the entire Sanhedrin, tried to find spurious evidence against Jesus, in order that they might put him to death.

60. But they did not find any: yes, even though many false witnesses had come forward, they did not find any.

61. But at last two false witnesses came forward, and said, This man said, I am able to destroy the temple of God, and to build it again in three days.

62. And the high priest stood up, and said to him, Aren't you going to answer anything? What is it these are testifying against you?

63. But Jesus remained silent. And the high priest answered and said to him, I adjure you by the living God, that you tell us if you are the Christ, the Son of God.

64. Jesus replied to him, You have said it. In addition to that I am telling you, hereafter you shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.^a

65. Then the high priest ripped and tore his garments, saying, He has blasphemed! Do we have any more need of witnesses? Listen, now you have heard his blasphemy.

MARK 14

55. And the chief priests and the entire Sanhedrin sought for evidence against Jesus to put him to death; but they didn't find any.

56. For many gave false testimony against him, but their testimonies were not in agreement.

57. And some stood up, giving false testimony against him, saying,

58. We heard him say, I will destroy this temple, the one made with hands, and in three days I will build another not made with hands.

59. But neither did their testimony agree in this.

60. And the high priest stood up in the middle of the assembly, and questioned Jesus, saying, Aren't you going to answer anything? What about these who have testified against you?

61. But he remained silent, and answered nothing. Again the high priest questioned him, and asked him, Are you the Christ, the Son of the Blessed?

62. And Jesus said, I AM! And you shall see the Son of man sitting at the right hand of power and authority, and coming with the clouds of heaven.^a

63. And the high priest ripped his garments, and said, Do we have any more need of witnesses?

LUKE 22

63. And the men who were holding Jesus were mocking him, and beating him.

64. Then after blindfolding him, they began striking his face with rods, and asking him, Prophecy, who is it who hit you?

65. And many other things they blasphemously said to him.



Valley Kidron

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31

66. What is your verdict?
And answering they said,
He is deserving of death!
67. Then they spit in his
face, and pummeled him;
and some beat him with
their fists, and with rods,
saying,
68. Prophecy to us,
Christ. Who is hitting you?

64. You have heard the
blasphemy! How does it
appear to you now? And
they all condemned him to
be deserving of death.

65. And some began spit-
ting on him, and covering
up his face, and beating
him with their fists, and
saying to him, Prophecy
now. Then the officers
began hitting him with
rods.



Hills Around Jerusalem

a—Psa. 110:1; Dan. 7:9-14

344. PETER DENIES JESUS THREE TIMES**MATTHEW 26**

69. But Peter was sit-
ting outside in the
courtyard: and a
young woman came
to him, saying, You
also were with Jesus
the Galilaean.
70. But he denied it
in front of them all,
saying, I don't know
what you are talking
about!
71. And when he had
gone out into the
porch, another young
woman noticed him,
and said to those who
were there, This man
was also with Jesus
the Nazaraean.
72. And again he
denied with an oath, I
do not know the man!
73. After a while
those who were stand-
ing by came, and said
to Peter, Truly you
are also of them:
because your speech
reveals that you are
one of them.
74. Then he began to
curse and swear, ex-
claiming, I do not
know the man! And
immediately a cock
crowed.

MARK 14

66. Now as Peter was
in the courtyard be-
low, one of the maids
of the high priest
came,
67. And saw Peter
warming himself. And
after looking at him,
she said, And you were
also with Jesus of Naz-
areth.
68. But he denied it,
saying, I do not know,
or even understand,
what you are talking
about! Then he went
out to the porch; and a
cock crowed.
69. And the maid saw
him again, and began
telling those who were
standing around, This
is one of them!
70. And he again de-
nied it. Then after a
little while, those who
were standing around
said to Peter, Truly
you are one of them:
because you are a Gali-
laean, and your speech
agrees with this.
71. But he started
cursing and swearing, I
don't know this man
of whom you are talk-
ing!

LUKE 22

56. But a certain maid
saw him sitting by the
fire; and after looking
intently at him, she
said, This man was also
with him.
57. But he denied
him, saying, Woman, I
do not know him!
58. But after a little
while, another saw
him, and said, You are
also one of them. Then
Peter said, Man, I am
not!
59. And after about
one hour had elapsed,
a certain other reso-
lutely declared, In
truth this one was with
him: because he is also
a Galilaean!
60. But Peter said,
Man, I don't even
know what you are
talking about! And in-
stantly, while he was
still speaking these
words, the cock
crowed.
61. And the Lord
turned, and looked
directly at Peter. And
Peter remembered the
word of the Lord, how
he had told him, Be-
fore the cock crows,
you shall deny me
three times!

JOHN 18

17. But the maid, the
doorkeeper, asked
Peter, Aren't you also
one of the disciples of
this man? He replied, I
am not.
25. Now Simon Peter
was standing and
warming himself. Then
they asked him, Aren't
you also one of his
disciples? He denied it,
and said, I am not!
26. But one of the
servants of the high
priest, a relative of the
man whose ear Peter
had cut off, said,
Didn't I see you in the
garden with him?
27. But again Peter
denied it: and in-
stantly a cock crowed.

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31
Approximately 3:30—4:30 AM

MATTHEW 26

75. And Peter remembered the words of Jesus, who had said to him, Before the cock crows, you will deny me three times. And he went out, and wept bitterly.

MARK 14

72. And a cock crowed the second time. Then Peter remembered the words that Jesus had told him, Before the cock crows twice, you will deny me three times. And after thinking about this, he wept.

LUKE 22

62. Then Peter went outside, and wept bitterly.

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31

Approximately 5:30—6:00 AM

345. THE SANHEDRIN CONDEMNS JESUS AND SENDS HIM TO PILATE

MATTHEW 27

1. And when morning had dawned, all the chief priests and the elders of the people took counsel against Jesus, that they might put him to death.
 2. And after binding him, they led him away, and delivered him over to Pontius Pilate, the governor.

MARK 15

1. And immediately in the morning, the chief priests formed a council with the elders and scribes and the entire Sanhedrin: and after putting Jesus in chains, they carried him away, and delivered him to Pilate.

LUKE 22

66. And when it became daylight, the elders of the people were assembled, with the chief priests and the scribes; and they led him into the Sanhedrin, saying,
 67. If you are the Christ, tell us! And he said to them, If I should tell you, you would not even believe me.
 68. And if I also should ask you, you wouldn't even answer me, nor let me go.
 69. But from this time forward, the Son of man shall be sitting at the right hand of the power of God!^a
 70. And they all said, Are you then the Son of God? And he said to them, You have said that I am.
 71. And they answered, What need do we have any more of witnesses? Because we ourselves have heard it from his own mouth.

JOHN 18

28. Then they led Jesus from Caiaphas to the Praetorium [which is the judgment hall]: and it was early. Now they did not enter the Praetorium, so they might not be defiled: but that they might eat the Passover.



Old Jerusalem Wall

LUKE 23

1. Then the entire assemblage of them stood up, and led him to Pilate.

^a—Psa. 110:1; Dan. 7:9-14

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31**346. JUDAS REPENTS AND HANGS HIMSELF—THE CHIEF PRIESTS
BUY POTTER'S FIELD****MATTHEW 27**

3. Then when Judas, who had betrayed him, saw that Jesus was condemned, he regretted what he had done, and returned the thirty pieces of silver to the chief priests and the elders,
4. Saying, I have sinned by betraying innocent blood. But they said, What does that matter to us? That is your problem.
5. Then he threw down the pieces of silver in the temple, and left, and went out and hung himself.
6. And the chief priests took the pieces of silver, saying, It is not lawful to put these coins into the treasury, since it is the price of blood.
7. After taking counsel, they bought the potter's field with those coins, for a burying ground for strangers.
8. This is why that field is called, The Field of Blood, to this day.
9. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And I took the thirty pieces of silver, the price of him who was set at that amount, on whom the children of Israel set a price,^b
10. And gave those coins for the potter's field, as the Lord directed me.^b

ACTS 1

15. And in those days Peter stood up in the middle of the disciples, (the number of names together was about one hundred and twenty,) and said,
16. Men and brethren, it was necessary that this scripture be fulfilled, which the Holy Spirit by the mouth of David spoke before, concerning Judas, who became a guide to those who arrested and took Jesus.^a
17. Because he was numbered with us, and had obtained a part in this ministry.
18. Now this man purchased a field with the reward of iniquity; and after falling headlong, he burst asunder in the middle, and all his bowels gushed out.
19. And it was known to everyone dwelling in Jerusalem; so as that field was called in their own language, Aceldama, that is to say, The field of blood.

a—Psa. 41:9 b—Zech. 11:13

347. JESUS IS CONDEMNED BEFORE PILATE—HE QUESTIONS JESUS**MATTHEW 27**

11. But Jesus stood before the governor: and the governor questioned him, asking, Are you the king of the Jews? And Jesus said to him, You say so.
12. But when he was accused by the chief priests and the elders, he answered nothing.
13. Then Pilate said to him, Don't you hear how many things they are testifying against you?
14. But he would not answer him even one word; so that the governor was very astonished, and marvelled.

MARK 15

2. And Pilate questioned him, Are you the king of the Jews? And answering he said to him, You are saying it.
3. And the chief priests were urgently accusing him: but he answered nothing.
4. And Pilate again questioned him, saying, Aren't you going to answer? Look at how many things they are testifying against you.
5. But Jesus didn't answer anything; so that Pilate wondered.

LUKE 23

2. And they began to accuse him before Pilate, saying, We found this man perverting the nation, and forbidding to pay tribute to Caesar, saying that he himself is Christ a king.
3. And Pilate questioned him, saying, Are you the King of the Jews? And answering him he said, You are saying it.
4. Then Pilate said to the chief priests and the multitude, I find no fault, nothing to condemn, in this man.

JOHN 18

29. Pilate therefore went out to them, and said, What accusation are you bringing against this man?
30. They answered and told him, If he were not an evildoer, we would not have delivered him up to you!

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31**348. PILATE SENDS JESUS TO HEROD****LUKE 23**

5. But they were indignantly insistent, saying, He stirs up the people, teaching throughout the entirety of Judaea, beginning from Galilee even to here.
6. But Pilate, when he heard Galilee mentioned, asked whether the man were a Galilaean.
7. And after finding out that he was from Herod's jurisdiction, he sent him to Herod, who was also at Jerusalem at that same time.
8. When Herod saw Jesus, he was extremely pleased: for he had been wishing for a long time to see him, because he had been hearing so many things about him; and he was hoping to see some miracle or sign performed by him.
9. And he questioned him with many words; but Jesus answered him nothing.
10. And the chief priests and the scribes stood and vehemently accused him,
11. And Herod and his troops were arrogantly insulting and ridiculing him. And after mocking him, they put a gorgeous robe on him, and sent him back to Pilate.
12. And Pilate and Herod became friends with each other on that same day: because before they were at enmity between themselves.

349. PILATE FINDS JESUS INNOCENT**LUKE 23**

13. And after calling together the chief priests and the rulers and the people,
14. Pilate told them, You have brought this man to me with the charge of perverting the people. Now listen, I have examined him in your very presence, and have found no guilt in this man concerning the things which you are bringing in accusation against him!
15. No, not even Herod has found anything punishable in him: because I sent you to him; and see, there is nothing worthy of death which has been committed by him.

JOHN 18

31. Then Pilate said to them, You take him, and judge him according to your own law. But the Jews answered him, We are not permitted to put anyone to death:
32. That the words of Jesus might be fulfilled, which he had spoken, signifying by what death he was about to die.
33. Then Pilate entered the Praetorium [the judgment hall] again, and called Jesus, and asked him, Are you the King of the Jews?
34. Jesus answered him, Are you asking this of your own self, or did others tell you this about me?
35. Pilate answered, Am I a Jew? Your own people and the chief priests have delivered you up to me. What did you do?
36. Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then my servants would fight, that I should not be delivered up to the Jews. But now my kingdom is not from this world and society.
37. Therefore Pilate said to him, Are you really a king, then? Jesus answered, You are saying it, because I am a king. For this very reason I have been born, and for this purpose I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears my voice.
38. Pilate asked him, What is truth? And after saying this, he went out again to the Jews, and told them, I do not find any fault in him!

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31**350. PILATE RELEASES BARABBAS AND CRUCIFIES JESUS—8 A.M.****MATTHEW 27**

15. Now at the feast [of Unleavened Bread] the governor customarily released one prisoner to the people, whomever they wished.

16. And they had at that time a notorious criminal, called Barabbas.

17. Therefore when they were assembled, Pilate said to them, Whom do you want me to set free to you? Barabbas, or Jesus who is called Christ?

18. Because he knew that through jealousy and envy they had arrested him.

19. But as he was sitting on the judgment seat, his wife sent a message to him, saying, Let there be nothing between you and that righteous man: because I have suffered many things in a dream today on account of him.

20. But the chief priests and the elders persuaded the multitude that they should beg for Barabbas, and that Jesus should be executed.

21. And the governor answered and said to them, Which of the two do you desire that I set free to you? And they said, Barabbas!

22. Pilate said to them, What then do you want me to do with Jesus, who is called Christ? They all said to him, Crucify him!

23. And the governor said, Why? What crime did he commit?

MARK 15

6. Now at the festival time he released to them one prisoner, whomever they desired.

7. And there was one called Barabbas, who was imprisoned with his confederates after making insurrection. And during the insurrection, he had committed murder.

8. And the multitude began shouting out, urging Pilate to do as he had always done for them.

9. But Pilate answered them, saying, Do you want me to release to you the King of the Jews?

10. Because he knew that through jealousy and envy the chief priests had delivered him up.

11. But the chief priests incited the multitude to ask that he might instead release Barabbas to them.

12. And Pilate, answering them again, said, What then do you want me to do to him whom you call King of the Jews?

13. But again they shouted out, Crucify him!

14. And Pilate asked them, What evil then did he commit? But they shouted and screamed, Crucify him!

LUKE 23

16. Therefore after I chastise him, I will set him free.

17. For it was necessary for him to release someone during the Feast [of Unleavened Bread].

18. But they cried out in unison, yelling, Away with this man, and release Barabbas to us!

19. (Who was cast into prison on account of a certain insurrection made in the city, and for murder.)

20. Therefore Pilate, wishing to release Jesus, again spoke to the multitude.

21. But they were yelling and chanting, Crucify him! Crucify him!

22. And the third time he asked them, Then what evil did this man commit? I have found no cause of death in him. Therefore after I have chastised him, I will release him.

23. But they were instant and emphatic with loud voices, demanding that he be crucified. And the voices of the chief priests and the crowd overpowered him.

JOHN 18

39. But it is a custom with you, that I should release someone to you at the Passover. Is it your desire that I should release the King of the Jews to you?

40. Then they all shouted again, saying, Not this one, but Barabbas! Now Barabbas was a robber.

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31**351. PILATE WASHES HIS HANDS IN A SHOW OF INNOCENCY****MATTHEW 27**

But they yelled out even louder, shouting, Crucify him!

24. When Pilate saw that nothing could be done to change their minds, but instead a riot was starting, he took water, and washed his hands in front of the multitude, proclaiming, I am innocent of the blood of this righteous man. You must tend to it yourselves.

25. Then all the people answered and said, Let his blood be on us, and on our children!

352. PILATE RELEASES BARABBAS—JESUS IS BEATEN & SCOURGED**MATTHEW 27**

26. Then he released Barabbas to them. But after scourging Jesus, he delivered him up to be crucified.

27. Then the soldiers of the governor took Jesus with them into the Praetorium [the judgment hall], and the whole company of troops surrounded him.

28. They stripped him of his clothes, and put a scarlet robe around him.

29. And after braiding a crown of thorns, they shoved it on his head, and put a rod in his right hand: then kneeling in front of him, they mocked him, saying, Hail, King of the Jews!

30. And they spit on him, and took the rod, and beat him on the head.

31. And when they had finished mocking him, they took the robe off him, and put his own clothes on him.

MARK 15

15. And Pilate, desiring to pacify and appease the multitude, released Barabbas to them, and handed Jesus over, after he had scourged him, that he might be crucified.

16. Then the soldiers led him away into the court, which is the Praetorium [the judgment hall]; and they called the whole troop together.

17. And they put a purple robe on him, and braided a crown of thorns, and placed it on him.

18. And they began saluting him, Hail, King of the Jews!

19. And they beat his head with a rod, and spit on him, and bowing on their knees, they feigned homage and worship to him.

20. And when they had made a mockery of him, they pulled the purple robe off him, and put his own clothes on him.

LUKE 23

24. And Pilate consented, and ordered that their request be carried out.

25. And he released to them the one who on account of insurrection and murder had been cast into prison. This was the one they had demanded: but he delivered Jesus to their will.

JOHN 19

1. Then Pilate therefore took Jesus, and scourged him.

2. And the soldiers braided a crown of thorns, and shoved it on his head, and threw a purple robe around him,

3. And said, Hail, King of the Jews! And they beat him with their hands and fists.

4. Pilate therefore went out again, and said to them, Look, I am bringing him out to you, so that you may know that I do not find any fault in him!
5. Then Jesus came out, wearing the crown of thorns, and the purple robe. And Pilate said to them, Look, the man!

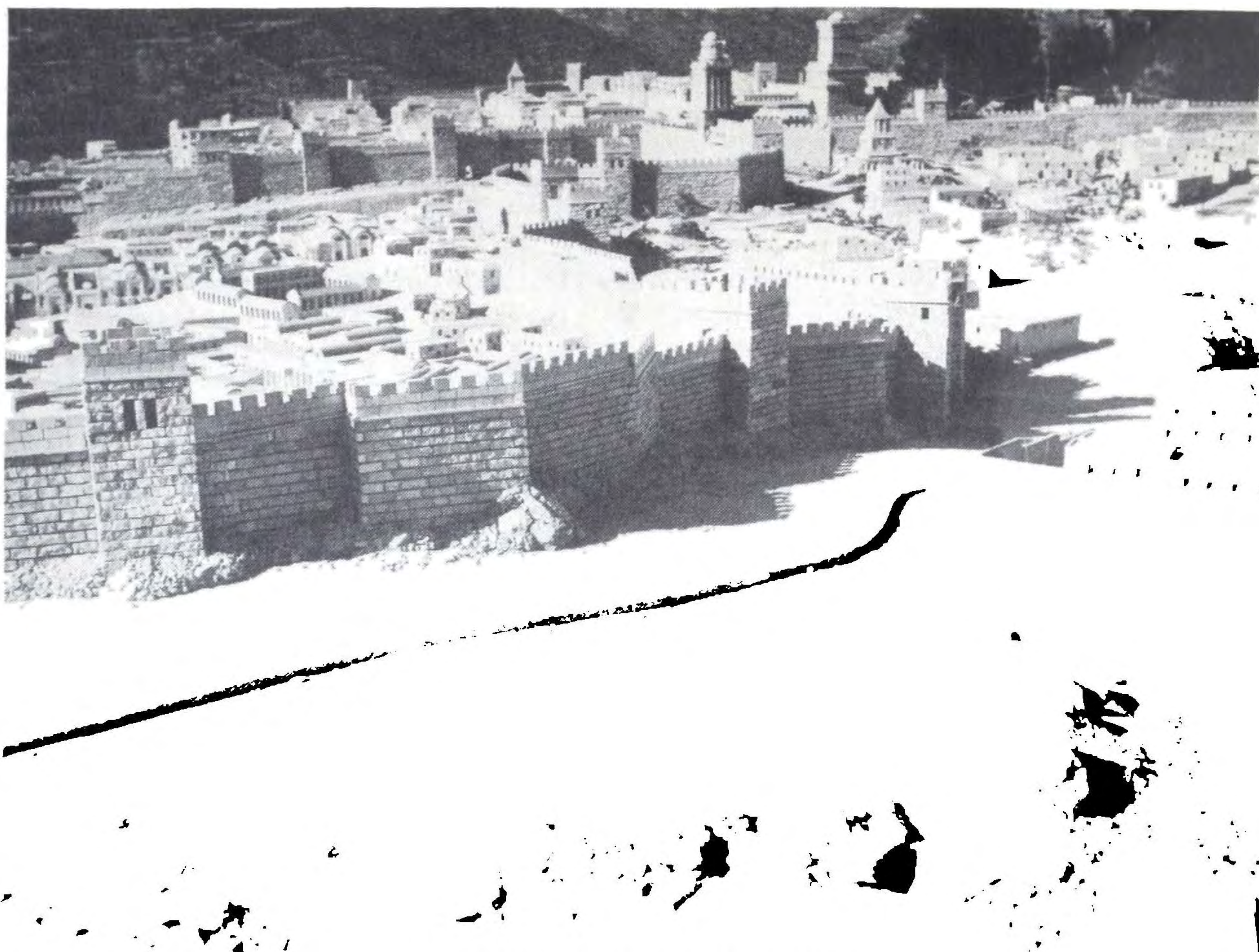
353. PILATE HAS SECOND THOUGHTS ABOUT CRUCIFYING JESUS
JOHN 19

6. But when the chief priests and the officials saw him, they shouted out, saying, Crucify him! crucify him! Pilate said to them, You take him and crucify him: because I do not find any fault in him.

7. The Jews answered him, We have a law, and according to our law he deserves to die, because he made himself the Son of God.

8. When Pilate therefore heard this, suddenly he was even more afraid.

9. And he went back into the Praetorium, and asked Jesus, Where do you come from? But Jesus did not give him an answer.



Galgotha Model City Jerusalem.



Way of the Cross - A Delatour Jerusalem.

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31

10. Therefore Pilate asked him, Why aren't you speaking to me? Don't you know that I have the power and authority to crucify you, and I have the power and authority to release you?

11. Jesus answered, You would not have any power or authority against me, if it were not given to you from above. On account of this, the one who is delivering me to you has the greater sin.

12. After this Pilate was anxious to release him: but the Jews kept yelling out, saying, If you release this man, you are not a friend of Caesar! Everyone making himself a king speaks treason against Caesar!

13. But after Pilate heard this saying, he led Jesus out, and sat down upon the judgment seat at a place called the Pavement, but in Hebrew, Gabbatha.

14. And it was the preparation of the Passover, and about the sixth hour: and he told the Jews, Look, your King!

15. But they screamed, Take him away! Take him away! Crucify him! Pilate asked them, Shall I crucify your King? The chief priests answered, We do not have any king except Caesar!

**354. THE SOLDIERS LEAD JESUS AWAY TO BE CRUCIFIED,
AND MAKE SIMON OF CYRENE CARRY HIS CROSS**

MATTHEW 27

31. And they led him away to crucify him.
32. And as they were coming out, they found a man, a Cyrenian, named Simon: and they compelled him to carry his cross.
33. And when they came to a place called Golgotha, which means, Place of a Skull,

MARK 15

20. And they led him out, that they might crucify him.
21. Then they forced a passerby who was coming from a field, Simon a Cyrenian, the father of Alexander and Rufus, to carry his cross.
22. And they brought him to the place called Golgotha, which is interpreted, The Place of a Skull.

LUKE 23

26. And as they were leading him away, they took hold of Simon, a certain Cyrenian, as he was coming from a field, and they put the cross upon him, that he might carry it behind Jesus.
27. And following him was a great multitude of the people, and of women, who also were bewailing and lamenting him,
28. And turning to them Jesus said, Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children!
29. Because listen, the days are coming in which they will say, Blessed are the childless, and the wombs which never gave birth, and the breasts which never suckled.
30. Then shall they begin to cry out to the mountains, Fall upon us! And to the hills, Cover us!^a
31. For if they do these things when the tree is green, what will happen when the tree is dry?

JOHN 19

16. He then delivered him therefore to them, that he might be crucified. And they took Jesus, and led him away.
17. And carrying his own cross, he went out to the place called The Place of a Skull, which is called in Hebrew, Golgotha:

^a—Hos. 10:8; Isa. 2:10-12

PASSOVER DAY NISAN 14—WEDNESDAY MORNING, APRIL 25—AD 31

Approximately 9:00 AM—12 Noon

355. JESUS REFUSES WINE AND MYRRH
(VINEGAR AND GALL)—THEY CRUCIFY HIM

MATTHEW 27MARK 15

34. They gave him vinegar mingled with gall to drink: but when he had tasted it, he would not drink it.^a

23. And they gave him wine mixed with myrrh to drink: but he did not take it.

a—Psa. 69:21

356. THE SOLDIERS CAST LOTS FOR HIS GARMENTS—JESUS ASKS
THE FATHER TO FORGIVE THEM FOR CRUCIFYING HIM

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
35. Then after they had crucified him, they divided his garments by casting lots: that it might be fulfilled which was spoken by the prophet, They divided my garments among themselves, and for my vesture they cast lots. ^a 36. And they sat down, and kept guard over him.	24. And after they had crucified him, they divided his garments among themselves by casting lots ^a on them, to see who should take what. 25. And it was the third hour, and they crucified him.	34. But Jesus said, Father, forgive them, because they do not know or understand what they are doing. And they divided his clothes by casting lots. ^a	23. The soldiers therefore, when they had crucified Jesus, took his clothes, and made four parts, a part to each soldier; and also his coat. Now the coat was seamless, woven from the top throughout. 24. Then they said to one another, Let us not tear this apart, but let us cast lots for it, to determine whose it shall be. This was done that the scripture might be fulfilled which says, They divided my garments among them, and for my vesture they cast lots. ^a Therefore the soldiers did these things.
a—Psa. 22:18			

357. PILATE HAS A TITLE AND ACCUSATION
WRITTEN AND PUT ON THE CROSS

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
37. And above his head they put up his written accusation, This is Jesus, the King of the Jews.	26. And the inscription of his accusation was written over him, The King of the Jews.	38. Now there was also an inscription written over him in Greek and Latin and Hebrew, This is the King of the Jews.	19. And Pilate also wrote a title, and put it on the cross. It was written, Jesus of Nazareth, the King of the Jews. 20. Then many of the Jews read this title: because the place

PASSOVER DAY NISAN 14—WEDNESDAY, APRIL 25—AD 31**JOHN 19**

where Jesus was crucified was close to the city (now it was written in Hebrew, in Greek and in Latin).

21. Then the chief priests of the Jews said to Pilate, Do not write, The King of the Jews; but rather, He claimed, I am King of the Jews.

22. Pilate answered, What I have written, I have written.

358. TWO MALEFACTORS (THIEVES) CRUCIFIED WITH JESUS**MATTHEW 27**

38. At the same time two robbers were crucified with him, one on the right hand, and another on the left hand.

MARK 15

27. And they crucified two robbers with him; one on his right hand, and one on his left.

28. Then the scripture was fulfilled which says, And he was numbered with transgressors.^a

LUKE 23

32. Two others, criminals, were led away with him to be put to death.

33. And when they came to the place called a Skull, there they crucified him, and the criminals, one on the right side, and one on the left.

JOHN 19

18. Where they crucified him with two others, one on this side, and one on that side, and in the middle was Jesus.

a—Isa. 53:12

**359. THE PEOPLE, PRIESTS AND TWO THIEVES MOCK AND REVILE HIM.
DARKNESS FROM THE SIXTH HOUR TO THE NINTH HOUR
(Approximately Noon to 3:00 PM)**

MATTHEW 27

39. But those who passed by blasphemed and vilified him as they shook their heads, taunting him,

40. And saying, You who would destroy the temple, and build it again in three days, save yourself now! If you are the Son of God, get down off the cross yourself!

41. And in the same way also the chief priests with the scribes and elders were mocking and taunting him, and shouted,

MARK 15

29. And those passing by blasphemed and reviled him, shaking their heads, and saying, Aha, you who would demolish the temple, and build it again in three days,

30. Save yourself now, and come down from the cross!

31. And in the same way the chief priests with the scribes were mocking him among themselves, saying, He saved others, but he cannot save himself!

LUKE 23

35. And the people stood gawking. And the rulers were also sneering and ridiculing him with them, saying, He saved others! Let him save himself, if this is the Christ, the chosen One of God!

36. And the soldiers were also mocking and jeering at him, coming near and offering him vinegar,

37. And shouting, If you are the King of the Jews, save yourself!

PASSOVER DAY NISAN 14—WEDNESDAY, APRIL 25—AD 31**MATTHEW 27**

42. He saved others, but he is not able to save himself! If he is the King of Israel, let him now come down from the cross, and we will believe him!

43. He trusted in God. Let Him deliver him now, if He delights in him.^a Because he said, I am the Son of God.

44. And in the same way the robbers also, who were crucified together with him, insulted and reproached him.

45. Now from the sixth hour until the ninth hour, darkness was over all the land.

MARK 15

32. The Christ, the King of Israel! Let him now come down from the cross, that we may see and believe. And even those who were crucified with him reviled him.

33. And when the sixth hour came, darkness settled down over all the land until the ninth hour.

LUKE 23

39. Now one of the criminals who had been crucified blasphemed him, saying, If you are the Christ, save yourself and us!

40. But the other one rebuked him, saying, Don't you even fear God, seeing that you are suffering the same condemnation?

41. And we truly are condemned justly; because we are receiving a due payment for what we did: but this man did nothing wrong.

42. And he said to Jesus, Remember me, Lord, when you are coming in your kingdom.

43. And Jesus said to him, Today I am truly telling you, you shall be with me in Paradise.

44. Now it was about the sixth hour, and darkness came over the whole land until the ninth hour.

360. JESUS MAKES JOHN RESPONSIBLE FOR HIS MOTHER, MARY**JOHN 19**

25. And standing near the cross of Jesus was his mother, and the sister of his mother, and Mary the wife of Cleophas, and Mary Magdalene.

26. Therefore seeing his mother, and the disciple whom he loved standing nearby, Jesus said to his mother, Woman, now this is your son!

27. Then he told the disciple, See, this is your mother! And from that very hour the disciple took her into his own home.

361. AT THE NINTH HOUR JESUS IS FORSAKEN AND OFFERED VINEGAR—A SPEAR IS THRUST INTO HIS SIDE AND HE DIES—THE TEMPLE VEIL IS TORN IN TWO**MATTHEW 27**

46. And about the ninth hour Jesus yelled out with a loud voice, saying, Eli, Eli, lama sabachthani? That is, My God, my God, why

MARK 15

34. And at the ninth hour Jesus cried out with a loud voice, saying, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My

LUKE 23

45. And the sun was darkened, and the veil of the temple was ripped down the middle.

JOHN 19

28. After this, Jesus knowing that all things now had been finished and accomplished, that the scripture

PASSOVER DAY NISAN 14—WEDNESDAY AFTERNOON, APRIL 25—AD 31
Approximately 3:00 PM

MATTHEW 27

have you forsaken me?^a

47. And some of those who were standing there, when they heard it, said, This man is calling for Elijah.

48. And immediately someone ran and took a sponge, and filled it with vinegar, and put it on a stick to give him a drink.^b

49. But the rest said, Let him alone. Let us watch, and see if Elijah comes to save him! And another took a spear, and thrust it into his side, and out came water and blood.*

50. And then Jesus yelled out again with a loud voice, and yielded up his spirit.^c

51. And suddenly the veil of the temple was ripped in two from the top to the bottom.

MARK 15

God, my God, why have you forsaken me?^a

35. Now some of those standing around heard it, and said, Listen, he is calling for Elijah.

36. Then one ran and filled a sponge with vinegar,^b and put it on a stick to give him a drink, saying, Let him alone! Let's see if Elijah will come to take him down!

37. But Jesus, after uttering a loud cry, died.

38. And the veil of the temple was split in two from the top to the bottom.

LUKE 23

46. And crying out with a loud voice, Jesus said, Father, into your hands I commit my spirit.^c And after saying these things, he died.

a—Psa. 22:1 b—Psa. 69:21
c—Psa. 31:5 d—Psa. 22:31

JOHN 19

might be fulfilled, said, I am thirsty.

29. Now a vessel full of vinegar was sitting there. And they filled a sponge with vinegar, and put it on a stick of hyssop, and put it up to his mouth.^b

30. When Jesus therefore had taken the vinegar, he said, It has been finished!^d And bowing his head, he yielded up his spirit.^c

**362. AN EARTHQUAKE OPENS SOME GRAVES FOR A RESURRECTION
 OF SOME OF THE SAINTS TO ANOTHER PHYSICAL
 LIFE AS A SIGN AND A WITNESS**

MATTHEW 27

51. And the earth shook, and the rocks split and cracked.

52. And the tombs were opened; and many bodies of the saints which had fallen asleep arose,

53. And walked out of the tombs after his resurrection, and went into the Holy City, and appeared to many.

*The last portion of this verse, "... And another took a spear, and thrust it into his side, and out came water and blood", has been left out of the King James Version. This is unfortunate. However, the majority of the ancient manuscripts do contain the entire verse; including the Codex Vaticanus and the Sinaiticus, which are two of the most ancient manuscripts. It is also complete in certain other manuscripts which are designated by letter only, L, T, Z; and others designated by number, 33, 49, 892 and 1241. Moffatt's translation also contains the complete verse, as does the Fenton translation. Most of the more recent translations contain the entire verse, but footnote the missing section rather than putting it into the main manuscript. I felt it necessary in writing this book to give the reader the entire verse, because of the weight of evidence. Furthermore it is recorded in John 19:34.

PASSOVER DAY NISAN 14—WEDNESDAY, APRIL 25—AD 31**363. THE CENTURION ACKNOWLEDGES THAT
JESUS WAS THE SON OF GOD****MATTHEW 27**

54. But when the centurion and the soldiers with him, who kept guard over Jesus, saw the earthquake and all the things that happened, they were gripped with terror, and said, Truly this was God's Son!

MARK 15

39. And when the centurion, who stood guard in front of him, saw how he cried out and died, he said, Truly this man was the Son of God!

LUKE 23

47. Now the centurion, after seeing everything which took place, glorified God, saying, Truly this man was righteous!

**364. THE JEWS WANT JESUS' BODY OFF THE CROSS
BEFORE THE HOLY DAY BEGINS AT SUNSET****JOHN 19**

31. Then the Jews, in order that the bodies might not remain on the cross on the Sabbath (because it was a preparation day, since that coming Sabbath was a great day, a holy day [the First Day of Unleavened Bread]), requested of Pilate that their legs might be broken, and their bodies taken away.

32. Therefore the soldiers came and broke the first one's legs, and the legs of the other one who was crucified with him,

33. But when they came to Jesus, and saw that he was already dead, they did not break his legs.

34. Rather one of the soldiers had already pierced his side with a spear, and immediately blood and water had gushed out!

35. But he who has actually seen it, has also borne witness and testified, and his witness is true: and he knows that he is telling the truth, that you may believe and have faith!

36. For all these things took place, that the scripture might be fulfilled, Not a single bone of him shall be broken.^a

37. And again, another scripture says, They shall look on him whom they have pierced.^b

a—Ex. 12:46; Num. 9:12; Psalms 34:20 b—Zech. 12:10; Rev. 1:7

365. MANY OF THE WOMEN WATCH TO THE END**MATTHEW 27**

55. And there were many women standing at a distance, looking on, who followed Jesus from Galilee, ministering to him:

56. Among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

MARK 15

40. Now there were also women observing from a distance. Among them were Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome;

41. Who also followed him, and ministered to him, when he was in Galilee; and many others who came up with him to Jerusalem.

LUKE 23

48. And all the people who had gathered around as spectators, after seeing and experiencing the things which took place, left, beating their chests in remorse.

49. And all those who knew him, including the women who followed with him from Galilee, stood off at a distance, observing all these things.

PASSOVER DAY NISAN 14—WEDNESDAY, APRIL 25—AD 31**Approximately 4:30—6:00 PM****366. JUST BEFORE SUNSET, JOSEPH OF ARIMATHAEA GETS THE BODY OF JESUS AND LAYS IT IN THE TOMB****MATTHEW 27**

57. And as evening approached, there came a rich man of Arimathea, Joseph by name, who also himself was a disciple of Jesus.
 58. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered to him.
 59. And Joseph took the body, and wrapped it in clean linen cloth,
 60. And placed it in his own new tomb, which he had hewn in the rock; and after he had rolled a huge stone over the entrance of the tomb, he left.
 61. And Mary Magdalene and the other Mary were sitting there across from the tomb.

MARK 15

42. And already evening was beginning, and since it was a preparation day, that is, the day before a Sabbath [and that Sabbath was the first holy day during the Feast of Unleavened Bread],
 43. Joseph who was from Arimathea came, an honorable counselor, who also himself was waiting for the kingdom of God. And having great courage, he went in before Pilate and pleaded for the body of Jesus.
 44. And Pilate was amazed, and wondered if he were already dead. And when he called the centurion, he asked him if he had been dead very long.
 45. And after he knew it from the centurion, he granted permission to Joseph to take the body.
 46. And he had bought a linen cloth: and after taking him down, he wrapped him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; then he rolled a stone to cover the entrance of the tomb.
 47. And Mary Magdalene and Mary the mother of Jesus saw where he was laid.

LUKE 23

50. And then a man named Joseph, from Arimathea, a city of the Jews, being a counselor, and a good and righteous man,
 51. (He had not voted with the counsel, and did not approve of their actions,) who also himself was waiting for the kingdom of God,
 52. After he had gone to Pilate, requested the body of Jesus.
 53. And after he had taken it down, he wrapped it in fine linen cloth, and placed it in a tomb hewn in the side of a rock, in which no one had ever been laid.
 54. And it was a preparation day, and a Sabbath [the first annual holy day of the Feast of Unleavened Bread] was approaching at sundown.
 55. And the women also, who came with him out of Galilee, followed along, and saw the tomb, and how his body was laid, and then returned.

JOHN 19

38. And after all these things, Joseph from Arimathea, (being a disciple and follower of Jesus, but concealing it through fear of reprisal from the Jews,) asked Pilate that he might take away the body of Jesus. And Pilate gave him permission to take it. Then he came and took the body of Jesus.
 39. And also Nicodemus, who at the beginning had come to Jesus by night, came carrying a mixture of myrrh and aloes, weighing about one hundred pounds.
 40. Then they took the body of Jesus, and wrapped it in linen cloth with aromatics, as the custom among the Jews is to prepare for burial.
 41. Now there was at the place where he was crucified a garden, and in the garden a new tomb, in which no one had ever been laid.
 42. There, on account of the preparation of the Jews, they laid Jesus; because the tomb was near.

**THIS ENDS THE EVENTS OF THE PASSOVER DAY, NISAN 14,
 FROM SUNSET APRIL 24 TO SUNSET APRIL 25, AD 31,
 THE DAY GOD DIED!**

TWENTY-EIGHT PROPHECIES FULFILLED IN ONE DAY

PROPHESED

FULFILLED

1. The oldest prophecy of all, prophesied by the Lord Himself, at least 4,000 years before: "And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

2. The betrayal of Jesus Christ by Judas, foretold about 1000 B.C. "Yea, mine own familiar friend, in whom I trusted, which did eat my bread, hath lifted up his heel against me." (Psalm 41:9.)

3. Jesus Christ would be forsaken by His disciples, written 500 years before. "Awake, O sword, against my shepherd [Jesus], and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered. . . ." (Zech. 13:7.)

4. The price paid for His betrayal was foretold. "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." (Zech. 11:12.)

5. What would be done with the betrayal money? "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." (Zech. 11:13.)

6. The prophecy of His scourging. "I gave my back to the smiters [wounders, slaughterers], and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." (Isa. 50:6.)

7. Prophecy of shame, reproach, and dishonor. "Thou hast known my reproach, and my shame, and my dishonor. . . ." (Psalm 69:19.)

1. John 12:31-33: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." John 19:18: "Where they crucified him. . . ."

2. Mark 14:10: "And Judas Iscariot, one of the twelve, went to the chief priests, that he might betray him to them."

3. Mark 14:50: "And deserting him, they all escaped." Mat. 26:31: "Then Jesus said to them, All of you shall be offended because of me this night: because it has been written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

4. Matt. 26:15: "And said, What are you willing to give me, and I will betray him to you? And they agreed to give him thirty pieces of silver."

5. Matt. 27:3-7: "Then when Judas, who had betrayed him, saw that Jesus was condemned, he regretted what he had done, and returned the thirty pieces of silver to the chief priests and the elders, saying, I have sinned by betraying innocent blood. But they said, What does that matter to us? That is your problem. Then he threw down the pieces of silver in the temple, and left, and hung himself. And the chief priests went out and took the pieces of silver, saying, It is not lawful to put these coins into the treasury, since it is the price of blood. After taking counsel, they bought the potter's field with those coins, for a burying ground for strangers."

6. Matt. 27:26, 30: "Then he released Barabbas to them: but after scourging Jesus, he delivered him up to be crucified. . . . And they spit on him, and took the rod, and beat him on the head."

7. Matt. 27:28: "They stripped him of his clothes, and put a scarlet robe around him."

TWENTY-EIGHT PROPHECIES FULFILLED IN ONE DAY

<h3>PROPHESED</h3>	<h3>FULFILLED</h3>
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8. False witnesses against Christ. "False witnesses did rise up; they laid to my charge things that I knew not." (Psalm 35:11.)

9. The parting of His garments. "They part my garments among them, and cast lots upon my vesture." (Psalm 22:18.)

10. Jesus Christ would not open His mouth at the trial, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth." (Isa. 53:7.)

11. Jesus Christ's crucifixion. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. . . . Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." (Isa. 53:5, 6, 10.)

12. They would give Him vinegar to drink. "... in my thirst they gave me vinegar to drink;" (Psalm 69:21.)

13. They would stare at Jesus on the cross. (Psalm 22:17.) "... they look and stare upon me."

14. They would pierce His hands and His feet. "... the assembly of the wicked have inclosed me: they pierced my hands and my feet." (Psalm 22:16.)

8. Mark 14:56: "For many gave false testimony against him, but their testimonies were not in agreement."

9. John 19:24: "Then they said to one another, Let us not tear this apart, but let us cast lots for it, to determine whose it shall be. This was done that the scripture might be fulfilled which says, They divided my garments among them, and for my vesture they cast lots. Therefore the soldiers did these things."

10. Matt. 27:13, 14: "Then Pilate said to him, Don't you hear how many things they are testifying against you? But he would not answer him even one word; so that the governor was very astonished, and marvelled."

11. Luke 23:33: "And when they came to the place called a Skull, there they crucified him, and the criminals, one on the right side, and one on the left." John 19:16: "He then delivered him therefore to them, that he might be crucified. And they took Jesus, and led him away."

12. Matt. 27:34: "They gave him vinegar mingled with gall to drink: but when he had tasted it, he would not drink it."

13. Matt. 27:36: "And they sat down, and kept guard over him." Luke 23:49: "And all those who knew him . . . stood off at a distance, observing all these things."

14. Matt. 27:35: "And they crucified him. . . ." John 20:25, 27: "Then the other disciples told him, We have seen the Lord. But he [Thomas] said to them, Unless I can see in his own hands the wounds of the nails, and put my own finger into the wounds of the nails . . . I will not believe. . . . Then he said to Thomas, Reach here with your own finger, and feel my hands. . . ."

TWENTY-EIGHT PROPHECIES FULFILLED IN ONE DAY

PROPHESED
FULFILLED

15. His side would be pierced. "... they shall look upon me whom they have pierced..." (Zech. 12:10). "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." (Psalm 22:14.)

16. Jesus' family and friends would watch the crucifixion. "... and my friends stand aloof from my sore [wounds]; and my kinsmen stand afar off." (Psalm 38:11.)

17. Mockery of the people. "I became also a reproach unto them: when they looked upon me they shook their heads." (Psalm 109:25.)

18. The railing, hatred, and mocking of the mob. "He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." (Psalm 22:8.)

19. He would be the Passover Lamb of God. "...he is brought as a lamb to the slaughter..." (Isa. 53:7.)

20. His intercession for the transgressors. "... and he bare the sin of many, and made intercession for the transgressors." (Isa. 53:12.)

21. Jesus would be forsaken in His suffering. "My God, my God, why hast thou forsaken me. . . ?" (Psalm 22:1.)

22. Jesus' body would be brutalized. "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." (Isa. 52:14.) "I may tell [count] all my bones: they look and stare upon me." (Psalm 22:17.)

15. John 19:34: "Rather one of the soldiers had already pierced his side with a spear, and immediately blood and water had gushed out!" Matt. 27:49: "But the rest said, Let him alone; let us watch, and see if Elijah comes to save him! And another took a spear, and thrust it into his side, and out came water and blood."

16. Luke 23:49: "And all those who knew him, including the women who followed with him from Galilee, stood off at a distance, observing all these things."

17. Matt. 27:39, 40: "But those who passed by blasphemed and vilified him as they shook their heads, taunting him, and saying, You who would destroy the temple, and build it again in three days, save yourself now! If you are the Son of God, come down off the cross!"

18. Matt. 27:43: "He trusted in God: let Him deliver him now, if He delights in him. Because he said, I am the Son of God."

19. John 1:29: "... Look, the Lamb of God, who takes away the sin of the world." I Peter 1:19: You were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." I Cor. 5:7: "... For even Christ our Passover is sacrificed for us."

20. Luke 23:34: "But Jesus said, Father, forgive them, because they do not know or understand what they are doing. . . ."

21. Matt. 27:46: "And about the ninth hour Jesus yelled out with a loud voice, saying, Eli, Eli, lama sabachthani? That is, My God, my God, why have you forsaken me?"

22. Matt. 27:26: "... But after scourging Jesus, he delivered him up to be crucified." Jn. 19:1: "Then Pilate therefore took Jesus, and scourged him."

TWENTY-EIGHT PROPHECIES FULFILLED IN ONE DAY PROPHESED FULFILLED

23. Jesus' last words. "... that he hath done this" (Psalm 22:31). In the Hebrew it can read, "It is finished!"

24. Jesus Christ would commit His spirit to His Father. "Into thine hand I commit my spirit. . . ." (Psalm 31:5.)

25. Not a bone of His would be broken. "He keeps all his bones: not one of them is broken." (Psalm 34:20.) Not a bone of the typical Passover lamb was to be broken (Exodus 12:46), and so it was with Christ.

26. He was numbered among transgressors. "... he was numbered with the transgressors. . . ." (Isa. 53:12.)

27. The Messiah would be cut off, but not for Himself. "And after threescore and two weeks shall Messiah be cut off, but not for himself. . . ." (Dan. 9:26.)

28. The place of His burial. "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." (Isa. 53:9.)

23. John 19:30: "When Jesus therefore had taken the vinegar, he said, It is finished! And bowing his head, he yielded up his spirit."

24. Luke 23:46: "And crying out with a loud voice, Jesus said, Father, into your hands I commit my spirit. And after saying these things, he died."

25. John 19:33, 36: "But when they came to Jesus, and saw that he was already dead, they did not break his legs. . . . For all these things took place, that the scripture might be fulfilled, Not a single bone of him shall be broken."

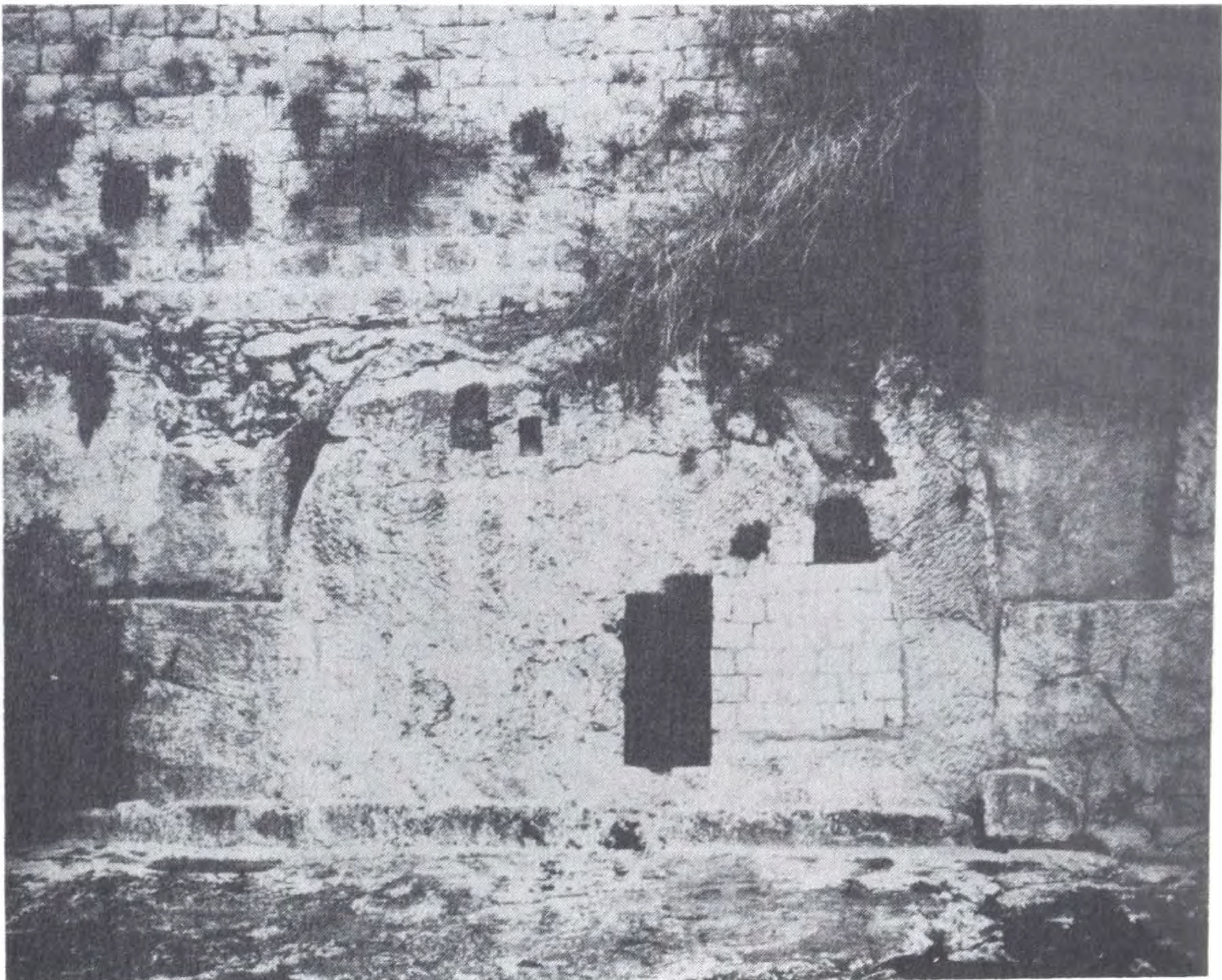
26. -Luke 23:33: "And when they came to the place called a Skull, there they crucified him, and the criminals, one on the right side, and one on the left."

27. John 11:50-52: "Nor even consider that it is profitable for us that one man should die for all the people, and that the entire nation should not be completely destroyed! But he did not say this from himself, but being high priest that year, he prophesied that Jesus was about to die for the nation; and not for the nation alone, but also that he might gather together in one the children of God who had been scattered abroad."

28. Matt. 27:57-60: "And as evening approached, there came a rich man of Arimathea, Joseph by name, who also himself was a disciple of Jesus. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered to him. And Joseph took the body, and wrapped it in clean linen cloth, and placed it in his own new tomb, which he had hewn in the rock; and after he had rolled a huge stone over the entrance of the tomb, he left."



Golgotha—The Place of the Skull



The Garden Tomb

PART VII

THE THREE DAYS AND THREE NIGHTS ENTOMBMENT, THE RESURRECTION AND EVENTS TO THE ASCENSION

THE EXACT LENGTH OF TIME JESUS WAS IN THE TOMB

How long was Jesus in the tomb, and when was He resurrected? This is undoubtedly a most controversial topic, perhaps one of the most disputed subjects of the Gospels. Various Christian-professing churches and organizations have accepted tradition concerning the resurrection and the length of time Jesus was in the tomb. This traditional interpretation is hopelessly irreconcilable with, and completely contradictory to, the facts as presented in the Scriptures. Many people know that the pseudo-Christian tradition of Easter is in fact not Biblical at all! The controversies about a supposed Easter morning resurrection, and an alleged Friday crucifixion, stem from the acceptance of human tradition over the Biblical account and the clear Hebrew Calendar evidence. It is general knowledge that such traditions did not originate from Scripture, but were engrafted Oriental and Babylonian religious myths! These traditions have only obscured the true scriptural accounts. But once these traditions are set aside and the Scriptures are examined, the truth emerges for all to see.

BIBLICAL DEFINITION OF A DAY

How does God reckon time? How long is a day according to God? God does not want us to be in doubt. The book of Genesis shows that a day consists of an evening and a morning (Gen. 1). The entire day has two portions: the night portion, which begins at evening; and the day portion, which begins at sunrise, or morning. These two segments are identified as one complete day. A full day then is calculated from sunset to sunset. A Biblical day is also defined this way: "from evening to evening" (Leviticus 23:32).

Jesus further clarified the day portion as being about twelve hours. "Are there not twelve hours in the day?" (Jn. 11:9.) A full Biblical day has an average of 12 hours in the night portion and 12 hours in the day portion, making a complete day of 24 hours. Jesus of course used this method of reckoning time.

JESUS CHRIST WAS THE ONLY ONE WHO PROPHESED ABOUT THE PRECISE LENGTH OF TIME HE WOULD BE IN THE TOMB

The length of time Jesus would be in the tomb, "in the heart of the earth", was prophesied by Jesus Himself. Jesus was in fact the only one who ever prophesied the exact length of time He would be in the tomb!

None of the prophets of old specifically declared that the Messiah would be in the tomb three days and three nights. Even Jonah, who was in the belly of the great fish for three days and three nights, did not proclaim that the Messiah would be in the heart of the earth for three days and three nights.

Some prophecies in the Old Testament show that the Messiah would die (Ps. 22; Isa. 53; Dan. 9); others reveal that the Messiah would live forever (Dan. 7:13-14; Isa. 9:6-7). But there is no place in the Old Testament which specifically says that the Messiah would die, and be in the tomb three days and three nights, and then be resurrected to live forever!

The Gospel sections about the three days and three nights have been faithfully preserved. Still there is uncertainty in the minds of many people over the meaning of these Scriptures. Their problem is that they attempt to arbitrarily read into the Scriptures the Oriental-Babylonian myth of an Easter resurrection after a Friday crucifixion!

Various theories have been advanced in a futile attempt to reconcile this ancient myth with the Scriptures. But divergent speculations among some scholars do not take away from the pure scriptural accounts contained in Matthew, Mark, Luke and John. The author is thoroughly acquainted with the major theories scholars have presented, including those based on Greek and Hebrew idiomatic expressions. But all these theories are merely conjectures of scholars having no real scriptural basis.

JESUS' OWN STATEMENTS ABOUT THE LENGTH OF TIME HE WOULD BE IN THE TOMB

When all His statements are put together and analyzed, the time of His resurrection becomes abundantly clear.

He said, "... and there shall no sign be given it [that generation], but the sign of the prophet Jonah: for as Jonah was three days and three nights in the whale's belly [the great fish]; so shall the Son of man be three days and three nights in the heart of the earth" (Mat. 12:39-40).

"And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and the chief priests, and the scribes, and be killed, and after three days rise again" (Mk. 8:31; see also Mat. 16:21). "... and after that he is killed, he shall rise on the third day" (Mk. 9:31). "... and I do cures today, and tomorrow, and the third day I shall be perfected" (Lk. 13:32). "For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him and put him to death: and the third day he shall rise again" (Lk. 18:32-33; see also Lk. 24:7, 46).

"Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. . . . But he spoke of the temple of his body" (Jn. 2:19, 21).

Notice that Jesus didn't say "in about three days", or "after approximately three days", or "close to three days and nights", or "hopefully, as near to three days and three nights as possible, if everything goes right". His own statements are exact and precise. Since that was the only sign He was giving as proof that he was truly the Messiah, Jesus did not want us to be in doubt and confusion.

In analyzing Jesus' key statements, we note that He was quoted as saying, "on the third day", "in [within] three days", and "after three days." "On the third day" could by itself mean any time on the third day. It could mean even the first minute of the third day. He also said, "in [within] three days".

These two expressions give the minimum time limit for his resurrection. On the other hand, the expression “after three days” defines the maximum limit in calculating the precise time of the resurrection. When the expression “after three days” is taken into consideration, there is only one moment of time to which all can apply.

Here is the explanation: The last portion of the third day is still “on” and “in” (within) the third day. As that last portion of the third day was ending, but before the beginning portion of the fourth day, Jesus Christ was resurrected. This was the only moment of time when all of Jesus’ own prophecies concerning His time in the tomb, and His resurrection, could be precisely fulfilled.

Jesus was in the tomb three complete days and three complete nights, a total of approximately 72 hours. Since Jesus Himself prophesied He would be in the tomb for this exact period of time, anything more or less would make Jesus a liar. And if Jesus lied, and did not fulfill the only sign He had given to show His identity, we have no Saviour.

It is recorded in John’s Gospel that Jesus was placed in the tomb by Joseph of Arimathaea and Nicodemus (Jn. 19:38-42). They closed the entrance of the tomb with a large stone at sunset, as the Passover day ended. This sunset, as the 14th of Nisan ended, and the 15th of Nisan began, marks the beginning of Jesus’ three days and three nights in the tomb. Knowing that it had to be exactly “in”, “on” and “after” three days, it is possible to determine the exact time of Jesus’ resurrection. But first the Sabbath following the crucifixion day must be identified.

SCRIPTURAL EVIDENCE OF TWO SABBATHS DURING THE THREE DAYS AND THE THREE NIGHTS ENTOMBMENT

According to tradition, Jesus was crucified on a Friday. Some translations accordingly interpret “a preparation day” (Jn. 19:31) as Friday. This would be fine if that preparation day had really been a Friday. But there are obvious inconsistencies in the traditional interpretation. If Jesus had been crucified on a Friday, it would be scripturally impossible for Him to have been resurrected on a Sunday morning. The time extending from Friday evening at sunset to Sunday morning at sunrise is simply not three days and three nights, no matter how one might seek to justify the traditional view. Many scholars insist that the period of darkness from the sixth hour to the ninth hour can be counted as the first night in the tomb. But the truth is that Jesus was not in the tomb during this period of darkness, but on the cross, and alive. He did not die until the ninth hour! To count this period of darkness as a night in the tomb is a gross stretching of the imagination to justify a tradition which is not scriptural. If Jesus had not been in the tomb for precisely three days and three nights, He would not be the Messiah. The three days and three nights in the tomb was the only sign He gave to show that He was the Messiah. Those who deny this sign by clinging to mythical traditions are in fact rejecting Jesus Himself as their Messiah and Savior! What then is the proper understanding of this time period?

Luke tells us, “And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And

they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment” (Luke 23:55-56). According to Scripture, a Sabbath began shortly after the tomb was sealed. It would not have been possible for them to purchase the spices, return home and prepare them in the few minutes left before the Sabbath began. Furthermore, none of the businesses from which they could purchase spices would have been open. All businesses normally closed for the Sabbath at the ninth hour of a preparation day, or 3 p.m. This was the exact hour when Jesus died (Mat. 27:46-50). The women could not buy spices until the stores reopened after the Sabbath. Mark 16:1 plainly says, “And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought spices, that they might come and anoint him.” It is clearly a fact that they bought the spices after the Sabbath.

Putting the two Gospel accounts together, it would have been impossible for them to purchase the spices after the Sabbath, and then to prepare them before the Sabbath, and rest on the same Sabbath. The conclusion is inescapable. There were two Sabbaths that week, and when properly harmonized, everything fits in place.

John says of the day following the Passover, “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath was an high day,) besought Pilate that their legs might be broken, and that they might be taken away” (Jn. 19:31). The Sabbath after the Passover was a high day, or a holy day—an annual Sabbath. The only Sabbath that immediately follows the Passover, and is a holy day, is the First Day of the Feast of Unleavened Bread! This annual Sabbath is totally separate from and in addition to the weekly Sabbath.

The book of Luke carries on with the chronology at this point. Here is my translation of this part. “After he [Joseph of Arimathaea] had gone to Pilate, [he] requested the body of Jesus. And after he had taken it down, he wrapped it in fine linen cloth, and placed it in a tomb hewn in the side of a rock, in which no one had ever been laid. And it was a preparation day, and a Sabbath [the first annual holy day of the Feast of Unleavened Bread] was approaching at sundown. And the women also, who came with him out of Galilee, followed along and saw the tomb, and how his body was laid, and then returned” (Lk. 23:52-55). When this was originally written in Greek, Luke did not use the definite article “the” for “preparation day” and “Sabbath”. At this point Mark continues the story. “And Mary Magdalene and Mary the mother of Joses saw where he was laid. And after the Sabbath was past [the first holy day of the Feast of Unleavened Bread], Mary Magdalene, and Mary the mother of James, and Salome, bought aromatics and spices, that they might anoint him” (Mk. 15:47-16:1). Luke continues, “And they returned, and prepared spices and ointments [on the day following the holy day Sabbath]; and on the [weekly] Sabbath they rested according to the commandment” (Luke 23:56). In the Greek, in verse 56 the definite article “the” is used with “Sabbath,” showing that this Sabbath was the weekly Sabbath. However, in verse 54 Luke was inspired to write “a preparation day, and a Sabbath”, making a difference between the two Sabbaths, further verifying that there were two Sabbaths in the week Jesus was crucified.

ADDITIONAL EVIDENCE FROM THE HEBREW CALENDAR

At any Passover the following facts are always constant in the Hebrew Calendar, no matter what year might be in question. *First*: The Biblical injunction is that the Passover always be kept on the 14th day of the first month of the year, which is the month Nisan in the Hebrew Calendar. *Second*: The day after the Passover is always the First Day of The Feast of Unleavened Bread. Therefore, the First Day of The Feast of Unleavened Bread is always the 15th of Nisan. The Bible command is that the 15th day of the first month is always an annual holy day, an annual Sabbath (Lev. 23:4-6; Num. 33:3). *Third*: Whenever the Passover falls in the middle of the week, or on a Wednesday according to our Calendar, it is still the 14th of the first month according to the Hebrew Calendar, regardless of the day of the month on our Roman Calendar. Then it follows, that when the Passover, the 14th day of the first month, is in the middle of the week, a Wednesday, the 15th day falls on a Thursday. The 16th day accordingly falls on a Friday, and the 17th day naturally falls on the weekly Sabbath. These factors are true regardless of the year in question.

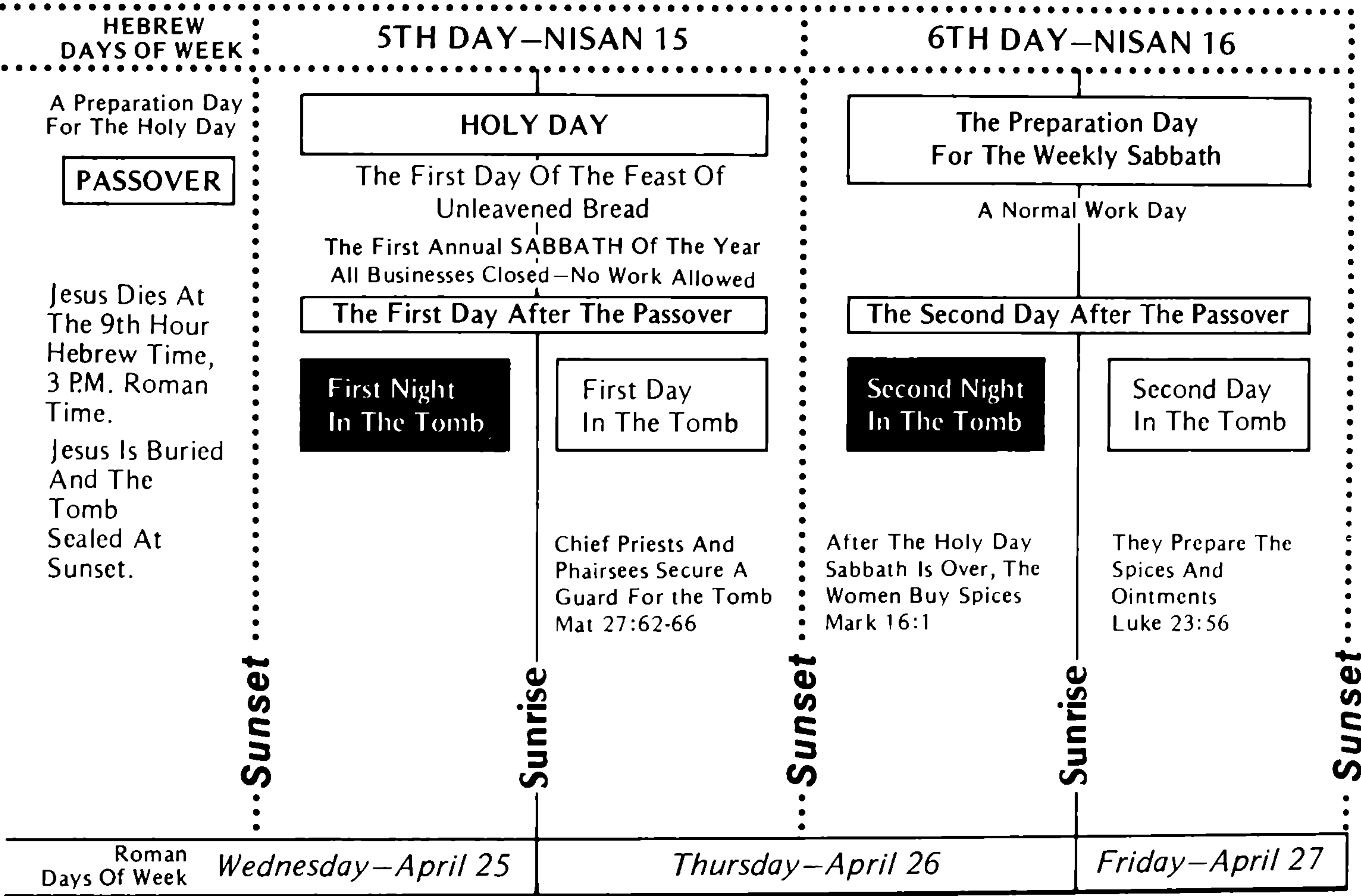
Furthermore, the computer-coordinated calculations of the Hebrew and Roman Calendars show that Jesus was crucified in A.D. 31. That year the Passover, Nisan 14, was in the middle of the week, or on Wednesday. This means that the Passover day was from sunset Tuesday evening to sunset Wednesday evening. The daylight portion of Nisan 14 was a time of preparation for the first annual holy day Sabbath, Nisan 15, which occurred from sunset Wednesday, April 25, to sunset Thursday, April 26. This was the first night and the first day Jesus was in the tomb. The next day, the 16th of Nisan, from sunset Thursday, April 26, to sunset Friday, April 27, was the second night and the second day in the tomb. Nisan 16 was the preparation for the weekly Sabbath. The 17th of Nisan, the weekly Sabbath, from sunset Friday, April 27, to sunset Saturday, April 28, was the third night and the third day in the tomb.

This further substantiates what the Scriptures reveal: 1) There were two Sabbaths during the week of Jesus' crucifixion; 2) Jesus was in the tomb exactly three days and three nights, as He had said He would be.

When all the factors are analyzed, it is abundantly clear that Jesus was crucified on a Wednesday, and sealed in the tomb at sunset. When the three days and three nights are properly counted, Jesus was therefore resurrected at the end of the weekly Sabbath, at sunset. He could not have been resurrected on Sunday morning, later called Easter Sunday.

The flow of days and events has been reconstructed as accurately as possible with our present knowledge of the Hebrew and Roman Calendars. When and if additional information is brought to light, the author will assuredly make any clarifications and adjustments which are appropriate.

The Three Days and Three Nights In After Three Days



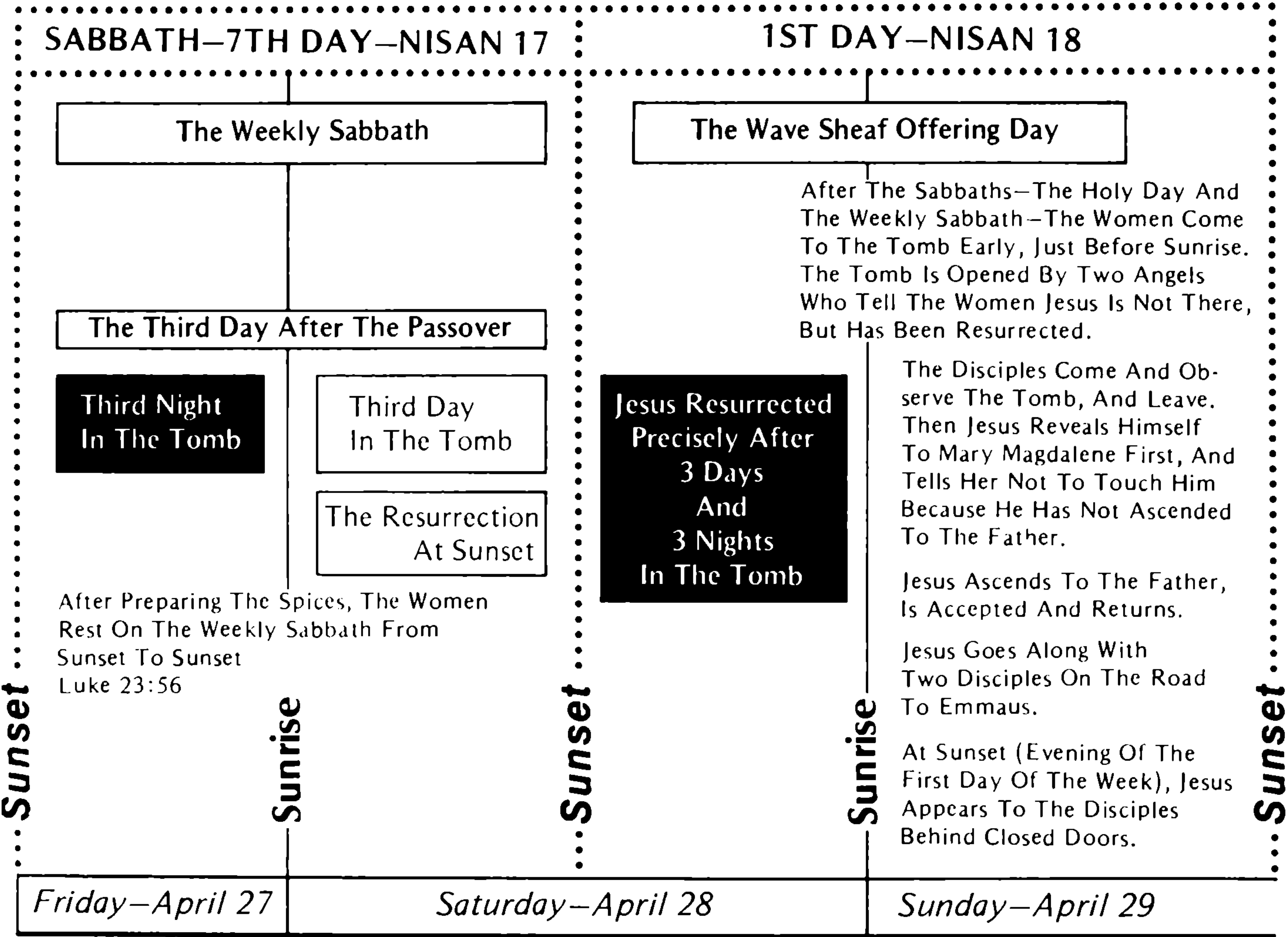
The Key To The Time Period From The Burial To The Resurrection

Jesus Said He Would Be In The Heart Of The Earth (The Tomb)
Three Days And Three Nights. A Complete 72-Hour Period.

Mat 12:38-40; 27:63
Mk 8:31; 9:31
Lk 13:32; 18:33; 24:7, 46

Jn 2:18-22
Acts 10:40
I Cor 15:4

The Tomb and The Resurrection and Three Nights



367. ON THE HOLY DAY, GUARDS ARE PLACED AT THE TOMB

MATTHEW 27

62. Now on the next day [which also was the First Day of Unleavened Bread], that followed the preparation day, the chief priests and the Pharisees assembled before Pilate,

63. Saying, Sir, we remember that this deceiver said while he was alive, After three days I will rise again.

64. Command therefore that the sepulchre be guarded until the third day, lest his disciples come by night, and steal him away, and proclaim to the people, He is risen from the dead. Then the last deception shall be worse than the first.

65. And Pilate said to them, You have a guard. Go make it as secure as you know how.

66. And they went away, and made the tomb secure by sealing the stone and setting the guard.

THE PREPARATION DAY FOR THE WEEKLY SABBATH NISAN 16—FRIDAY, APRIL 27—AD 31

368. AFTER THE HOLY DAY IS OVER, THE WOMEN BUY AND PREPARE SPICES

MARK 16

1. And after the Sabbath was past [the first holy day of the Feast of Unleavened Bread], Mary Magdalene, and Mary the mother of James, and Salome, bought aromatics and spices, that they might come and anoint him.

LUKE 23

56. And they returned, and prepared spices and ointments [on the day following the holy day Sabbath]. . . .

THE WEEKLY SABBATH NISAN 17—SATURDAY, APRIL 28—AD 31

369. THEY REST ON THE WEEKLY SABBATH

LUKE 23

56. . . . and on the [weekly] Sabbath they rested according to the commandment.



A Sabbath Sunset

American Stock Photos

THE MORNING AFTER THE RESURRECTION

THE FIRST DAY OF THE WEEK

It has been conclusively demonstrated that Jesus was resurrected at sunset, as the weekly Sabbath ended. All four Gospel accounts show that the women went to the tomb in the morning, just before sunrise, the first day of the week. For Jesus to walk out of the tomb as a resurrected spirit being, it was not necessary for the tomb to be opened. As a spirit being He actually had the ability to walk through matter. But for the disciples to see that Jesus was not in the tomb, the stone had to be rolled away. It had been rolled away by two angels before they reached the tomb. When the women arrived, the angels told them that Jesus was not there. "He is risen, as He said" (Mat. 28:6, KJV.) This is additional scriptural proof that there was no early morning Easter sunrise resurrection. Jesus was not there when the women came. Obviously Jesus was not being resurrected as the women were coming to the tomb. They were not eyewitnesses to the resurrection as it occurred. Rather the angels told them to go into the tomb and see where He had been lying. When the women examined the tomb, they saw that He was gone. The only things remaining were the linen cloth He had been wrapped in, and the handkerchief that had been on His face.

Later Jesus appeared to Mary Magdalene, and spoke to her. The account as recorded in Mark 16:9 gives the impression that Jesus was resurrected early the first day of the week. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene . . ." (KJV). However, when this section is examined closer, it is evident that the placement of the comma is the key to understanding this verse. If the facts prove that Jesus did indeed rise from the dead early the first day of the week, the placement of the comma in the King James Version would be correct. But Jesus was resurrected before the morning of the first day of the week, so the comma should be correctly placed as follows: "Now when Jesus was risen, early the first day of the week He appeared first to Mary Magdalene . . .". Going one step further, it would be more proper to translate that section in a way that fully conveys the feeling of the Greek. The author translates Mark 16:9 this way: "Now after [Jesus] was risen, early the first day of the week. . . ." A literal translation reads, "Now having risen, early the of the week he appeared . . ." (Mk. 16:9). Proper translation of the verse and proper placement of the comma bring out the true meaning of this verse, completely harmonizing the Gospel accounts.

THE FIRSTFRUIT WAVE SHEAF OFFERING FULFILLED BY JESUS

After He was resurrected, Jesus fulfilled another very important Old Testament ceremony. The day of this ceremony was not a holy day, but was a day of great significance. On the day after the weekly Sabbath, during the Feast of Unleavened Bread, the firstfruit wave sheaf was offered. It occurred on the first day of the week. The command for this day is found in Leviticus 23. Beginning in verse 10 it says, "Speak unto the children of Israel, and say unto them, When you be come into the land which I give unto you, and shall

reap the harvest thereof, then you shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it" (Lev. 23:10-11).

The firstfruit harvest has a special meaning in the Bible. The children of Israel could not eat of the firstfruit harvest, usually barley, until the high priest had waved the wave sheaf offering. This offering of the sheaf of the firstfruits commenced at the time of the morning sacrificial lamb offering, at about the third hour Hebrew time, or approximately 9 A.M. our time. In the New Testament the firstfruit harvest and the waving of the sheaf have a spiritual meaning and fulfillment.

Christians are called firstfruits to God. "Having willed and purposed it, He begat us with the word of truth, that we [true Christians] should be a kind of firstfruits of his creatures [God the Father's spiritual creation]" (Jas. 1:18). The time of the harvest of the spiritual firstfruits is at the end of the age, when Jesus returns (Mat. 13:37-43). The harvest will be the resurrection from the dead, into glory (Mat. 13:43; Rev. 11:15; 14:4, 14-17). The firstfruit harvest in ancient Israel actually typified God's spiritual firstfruits which will be harvested in the resurrection at the end of the age, when Jesus returns.

Jesus was the first of the harvest of firstfruits, because He was the first one to be resurrected as a spirit being. "But now is Christ risen from the dead, and become the firstfruits of them that slept [those true Christians who have already died in Christ, and who will be resurrected when Jesus returns]. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. 15:20-23). This shows that Jesus was the first of the firstfruits to God. Just as the sheaf of the wave offering was the first to be harvested and accepted by God for Israel in the temple ritual, so Jesus was accepted by God as the first of the spiritual firstfruits harvest in His great plan.

The events of that first day of the week, the wave sheaf offering day, show this fulfillment. When Jesus spoke to Mary Magdalene, and she recognized Him, she was ready to touch Him. But He said to her, "Do not even touch me, because I have not yet ascended to my Father" (Jn. 20:17). As the context shows, it was still early in the morning. Jesus had not yet ascended to God the Father to be accepted by Him as the first of the firstfruits. This ties in directly with Leviticus 23:11 and the wave offering. "And he [the priest] shall wave the sheaf before the Lord, to be accepted for you. . . ." When Jesus ascended to God the Father, He was the first of the firstfruits, and His sacrifice was accepted as complete payment for our sins. Jesus was "accepted for us." Later that same day, after He had ascended and had been accepted by God the Father, He did allow the disciples to touch Him (Mat. 28:9).

A COMPLETION TO THE WAVE SHEAF OFFERING DAY

It has been shown in the section "Twenty-eight Prophecies Fulfilled in One Day" that the 22nd Psalm was prophetic. In fact, Jesus uttered these words while on the cross; even to the last words of the Psalm, "It is finished." Those were the last words Jesus said before He died.

The 23rd Psalm, the Psalm that everyone knows, has far more meaning when viewed in the context of the resurrection of Jesus. Could this not also be a prophecy of His words after He was resurrected? It is interesting to note that the 23rd Psalm was to be read on the first day of the week following the Passover. This was the Wave Sheaf Offering Day, the very day Jesus ascended and was accepted by God the Father.

Put yourself mentally back into the time of Jesus' resurrection and His ascension to heaven, and then read this, the 23rd Psalm.

1. "The Lord is my shepherd; I shall not want [lack anything].
2. He makes me to lie down in green pastures: He leads me beside the still waters.
3. He restores my soul [by the resurrection]: He leads me in the paths of righteousness for His name's sake [God the Father's name].
4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for You are with me; Your rod and Your staff comfort me.
5. You prepare a table before me in the presence of my enemies: You anoint my head with oil; my cup runs over.
6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever [into the ages of eternity].

Thus Jesus' victory over sin and death through His perfect sacrifice and resurrection was complete, opening the way for redemption and salvation for all whom the Father calls. Now He lives in eternal glory, as the first of many sons of God who will be resurrected at His second coming to share the same eternal glory. Those who are Jesus' will be perfected through the love, forgiveness, mercy and grace of God the Father, by His eternal spiritual power, into the identical spiritual God-plane existence He and Jesus inherently possess. Jesus shared human existence with mankind in order that humanity would ultimately share in God's eternal existence in His Father's Family.



Sea of Galilee-- "He Leads Me Beside Still Waters".

NISAN 18—SUNDAY MORNING, APRIL 29—AD 31

370. VERY EARLY THE FIRST DAY OF THE WEEK THE WOMEN COME TO THE TOMB BUT JESUS HAS ALREADY BEEN RESURRECTED

MATTHEW 28

1. Now after the [two] Sabbaths [the first holy day during the Feast of Unleavened Bread, and the weekly Sabbath], as it was getting light toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb.

2. And suddenly there was a great earthquake: because an angel of the Lord had descended out of heaven, and had come and rolled away the stone from the door, and sat upon it.

3. And his appearance was as lightning, and his clothing white as snow.

4. And for fear of the angel those keeping guard were terrified and became like dead men.

5. But the angel answered and told the women, Do not be afraid: because I know that you are seeking Jesus, who had been crucified.

6. He is not here: because he has risen, as he said. Come and look at the place where the Lord was lying.

7. And go quickly, and tell his disciples that he is resurrected from the dead; and listen, he is going before you into Galilee; and you shall see him there. See now, I have told you.

8. And they quickly left the tomb with fear and great joy; and they ran to tell his disciples.

MARK 16

2. And very early on the first day of the week, they came to the tomb, at the rising of the sun.

3. And they questioned among themselves, Who shall roll away the stone for us from the entrance of the tomb?

4. And when they looked up, they saw that the stone had been rolled away: for it was a very huge stone.

5. When they entered the tomb, they saw a young man clothed with a white robe, sitting on the right side; and they were very astonished!

6. But he told them, Don't be astonished! You are seeking Jesus of Nazareth, who had been crucified. He is not here. He has been resurrected! Look at the place where they laid him.

7. Now then go, and tell his disciples and Peter that he is going before you into Galilee. There you shall see him, as he told you.

8. And going out quickly, they ran from the tomb. And trembling and excitement seized them: and they didn't say anything to anyone; because they were filled with awe and fear.

LUKE 24

1. But on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared; and some others came with them.

2. And they found the stone rolled away from the entrance of the tomb.

3. And they entered in, and didn't find the body of the Lord Jesus.

4. And it happened that as they were puzzled and confused about this, suddenly two men stood by them in shining garments.

5. Then they became filled with terror, and bowed their faces to the earth. The two asked them, Why are you seeking the living among the dead?

6. He is not here, but has risen! Remember how he spoke to you while he was still in Galilee,

7. Saying, It is ordained that the Son of man be betrayed into the hands of sinful men, and be crucified, and the third day be resurrected.

8. And they remembered his words.

9. When they had returned from the tomb, they related all these things to the eleven, and to all the rest.

10. Now it was Mary Magdalene, and Joanna, and Mary of James, and the rest of the women with them,

JOHN 20

1. But on the first day of the week Mary Magdalene came very early, while it was still dark, and saw that the stone had been taken away from the entrance of the tomb.

2. Then she ran and came to Simon Peter, and the other disciple, whom Jesus loved, and told them, They have taken the Lord out of the tomb, and we do not know where they have laid him!

3. Therefore Peter and the other disciple left, and went toward the tomb.

4. And the two ran together: but the other disciple ran ahead, faster than Peter, and came to the tomb first.

5. And stooping down and looking in, he saw the linen clothes lying there. However he did not enter.

6. Then Simon Peter came, following him, and entered the tomb; and he saw the linen clothes lying there.

7. And the handkerchief, which had been upon his head, was not lying with the linen clothes, but was folded up and was lying in a place by itself.

8. Then the other disciple, who had arrived first, also entered the tomb, and he saw, and believed.

9. Because they did not yet know or understand the scripture, which said, it was fore-ordained and abso-

NISAN 18—SUNDAY MORNING, APRIL 29—AD 31*Jerusalem From Air.***LUKE 24**

who told the apostles these things.

11. But their report appeared to them like idle talk, and they did not believe them.

12. Peter, however, got up and ran to the tomb; and as he leaned over to look in, he saw the linen clothes lying there alone; and he went away, wondering in himself at what had occurred.

JOHN 20

lutely necessary for him to be resurrected from the dead.

10. Then the disciples went away again to their own homes.

371. JESUS APPEARS FIRST TO MARY MAGDALENE**MARK 16**

9. Now after Jesus had risen, early the first day of the week he appeared first to Mary Magdalene, out of whom he had cast seven demons.

10. She went and told it to those who had been with him, as they were mourning and weeping.

11. But when they had heard that he was alive, and had been seen by her, they did not believe it.

JOHN 20

11. But Mary stood outside the entrance of the tomb, weeping. And as she was weeping, she stooped down and looked into the tomb.

12. And suddenly she saw two angels dressed in white. And they were sitting, one at the head, and one at the foot, where the body of Jesus had been laid.

13. And they said to her, Woman, why are you weeping? She said to them, Because they have taken away my Lord, and I do not know where they have laid him.

14. And after saying these things, she turned around and saw Jesus standing, but she did not know that it was Jesus.

15. Jesus said to her, Woman, why are you weeping? Whom are you seeking? But thinking that he was the gardener, she said to him, Sir, if you have carried him away, tell me where you have laid him, and I will take him away!

16. Jesus said to her, Mary! Turning around, she said to him, Rabboni! That is to say, Teacher!

17. Jesus told her, Do not even touch me; because I have not yet ascended to my Father. But go to my brethren, and tell them, I am ascending to my Father, and your Father; and to my God, and your God.

18. Mary Magdalene came bringing this message to the disciples, that she had seen the Lord, and that he had told her these things.

NISAN 18—SUNDAY, APRIL 29—AD 31**372. SOLDIERS BRIBED TO LIE****MATTHEW 28**

11. And as they were leaving, some of the guards went into the city, and reported to the chief priests all the things that had happened.
12. And the chief priests assembled with the elders; and after taking counsel, they gave the soldiers a large amount of money,
13. Instructing them to say, His disciples came at night, and stole him away while we were sleeping.
14. But if this be heard by the governor, we will convince him, and you will have nothing to worry about.
15. So they took the money, and did as they were instructed. And this report is widely circulated among the Jews to this day.

**373. JESUS APPEARS TO TWO DISCIPLES
ON A JOURNEY TO EMMAUS****LUKE 24**

13. Now on the same day two of the disciples were going to a village called Emmaus, which was sixty furlongs [seven miles] from Jerusalem.
14. And they were conversing with each other about all these things which had taken place.
15. And it happened that as they conversed and reasoned, Jesus himself came near, and went with them.
16. But their eyes were restrained from recognizing him.
17. And he asked them, What are you discussing with each other as you walk, and why are you downcast and dejected?
18. And the one answering, whose name was Cleopas, said to him, Are you only a visitor in Jerusalem, and are not aware of the things which have happened in it in these last few days?
19. And he asked them, What things? And they told him, The things concerning Jesus of Nazareth, who was a man and a prophet mighty in works and speech before God and all the people:
20. And how the chief priests and our rulers delivered him up to the judgment and condemnation of death, and have crucified him.
21. But we were hoping that he was the one who was about to redeem Israel. But then with all these events, today is the third day since these things happened.
22. Moreover certain women from our group astonished us, because they had gone to the tomb early;
23. And when they didn't find his body, they returned, declaring they had seen a vision of angels, who said he was alive and living.
24. And some of those who were with us went to the tomb, and found it exactly as the women had said: but they did not see him.
25. And he said to them, O senseless fools, and slow of heart to believe all which the prophets have spoken!
26. Wasn't it necessary and ordained for the Christ to suffer all these things, and to enter into his glory?
27. So beginning with Moses and all the prophets, he interpreted and expounded to them in all the scriptures the events and things concerning himself.
28. And they came near to the village where they were going: and he looked as if he would have gone farther.

NISAN 18—SUNDAY, APRIL 29—AD 31**LUKE 24**

29. And they detained him, saying, Lodge with us: because it is towards evening, and the day is almost over. So he went in to lodge with them.
30. Now it happened that as he was sitting at the table with them, after taking the bread, he blessed it, and broke it, and gave it to them.
31. And their eyes were opened, and they knew him. Then he disappeared before them.
32. And they said to one another, Weren't our hearts burning within us, as he was speaking to us along the way, and as he was opening the scriptures to us?
33. Then they got up the same hour and returned to Jerusalem; and they found the eleven assembled together, and those with them,
34. And said to them, Truly the Lord is risen, and has appeared to Simon.
35. Then they related the things that had happened along the way, and how he became known to them while breaking the bread.

MARK 16

12. And after these things, as two of them were walking along on their way into the country, he appeared to them in another form.
13. And they went and told it to the rest: neither did they believe them.



Village of Emmaus.

NISAN 18—SUNDAY, APRIL 29—AD 31

374. TOWARD SUNDOWN, AS THE FIRST DAY OF THE WEEK IS ENDING, JESUS APPEARS TO THE DISCIPLES BEHIND CLOSED DOORS

JOHN 20

19. Then, it being evening on that same day, the first day of the week, when the doors had already been shut where the disciples were assembled, because they were afraid of the Jews, Jesus came and stood in the middle of them, and said to them, Peace be to you!

20. And after saying this, he showed them his hands and his side. Then the disciples greatly rejoiced, when they saw the Lord.

21. Then Jesus told them again, Peace be to you. Now, just as the Father has sent me, I am also sending you!

22. And after saying this, he breathed on them, and said to them, Receive the Holy Spirit!

23. Whose sins you may forgive, they are forgiven to them; whose sins you may retain, they have been retained.

24. But Thomas, one of the twelve, called Didymus, was not present with them when Jesus came.

25. Then the other disciples told him, We have seen the Lord. But he said to them, Unless I can see in his own hands the scars and holes of the nails, and put my own finger into the scars and holes

MATTHEW 28

9. But as they were going to tell it to his disciples, suddenly Jesus met them, and said, Greetings! And they came to him, and seizing hold of his feet, they worshipped him.

10. Then Jesus said to them, Don't be afraid! Go tell my brethren that they must go into Galilee, and there they shall see me.

MARK 16

14. Afterwards, as the eleven were sitting at a table eating, he appeared to them, and rebuked and corrected them for their disbelief and hardness of heart, because they did not believe those who had seen him after he was resurrected.

LUKE 24

36. And as they were telling these things, Jesus himself stood among them, and told them, Peace be to you!

37. But they were terrified and filled with fear, thinking that they were seeing a spirit.

38. And he asked them, Why are you disturbed, and why do these imaginations spring up in your minds?

39. Look at my hands and my feet. You can see that I AM! Handle me, and see for yourselves; because a spirit does not have flesh and bones, as you see I have.

40. And after saying this, he showed them his hands and his feet.

41. But, while they were yet disbelieving for joy, and were wondering, he asked them, Do you have anything here to eat?

42. And they gave him part of a broiled fish, and a piece of honeycomb.

43. And after taking it, he ate in their presence.

44. Then he said to them, These are the very words which I spoke to you while I was yet with you, that all things must be fulfilled which have been written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me.



Caravan Inn Model City Jerusalem.

JOHN 20

of the nails, and put my own hand into his side, I will not believe; no, not ever!



Mount Zion—Jerusalem.

LUKE 24

45. Then he opened their understanding and comprehension, that they might understand the scriptures.

46. And said to them, This is what has been written, and therefore it was necessary and ordained for the Christ to suffer, and to be resurrected from the dead the third day:

47. And that repentance, remission and forgiveness of sins should be proclaimed and preached in his name to all nations, beginning at Jerusalem.

48. And you are witnesses of these things.

NISAN 26—MONDAY, MAY 7—AD 31

**375. EIGHT DAYS LATER, JESUS APPEARS
TO HIS DISCIPLES AGAIN**

JOHN 20

26. But after eight days his disciples were again assembled inside, and Thomas with them. Jesus came, after the doors had already been shut, and stood in the middle of them, and said, Peace be to you!

27. Then he said to Thomas, Reach here with your own finger, and look at my hands; and reach out with your own hand, and put it into my side: and do not be faithless and unbelieving, but believing and filled with faith!

28. Thomas answered and said to him, My Lord and my God!

29. Then Jesus said to him, Because you have seen me, Thomas, you have believed: blessed are those who have not seen, and have believed!

**376. JESUS DOES MANY MIRACLES IN THE
PRESENCE OF THE DISCIPLES**

JOHN 20

30. Therefore, Jesus did many other signs also in the presence of his disciples, which are not written in this book:

31. But these have been written, that you may believe and have faith that Jesus is the Christ, the Son of God; and that believing you may have life in and through his name!

377. SOME TIME LATER, JESUS IS SEEN BY 500 OF THE BRETHREN

I CORINTHIANS 15

4. And that he was buried, and that he rose again the third day according to the scriptures:
5. And that he was seen of Cephas, then of the twelve:
6. After that, he was seen by over five hundred brethren at once; of whom the greater part remain until this present day, but some are fallen asleep.
7. After that, he was seen of James; then of all the apostles.

378. JESUS MEETS THE APOSTLES AT THE APPOINTED MOUNTAIN

MATTHEW 28

16. But the eleven disciples went into Galilee, to the mountain where Jesus had designated for them to go.
17. And when they saw him, they worshipped him. But some doubted.

379. LATER, JESUS APPEARS TO HIS DISCIPLES IN GALILEE

JOHN 21

1. After these things Jesus manifested and revealed himself to the disciples at the sea of Tiberias. And he manifested and revealed himself this way:
2. There were assembled together Simon Peter, and Thomas called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of his disciples.
3. Then Simon Peter said to them, I am going fishing. They said to him, We will go with you, too. They left, and immediately boarded the boat; and during that night they caught nothing.
4. But when morning had already come, Jesus was standing on the shore: however the disciples did not know that it was Jesus.
5. Then Jesus asked them, Little children, don't you have any fish? They answered him, No!
6. And he told them, Cast the net to the right side of the ship, and you shall catch some. Then they cast the net, and they were not able to draw it in at all because of the great number of fish.
7. Then the disciple whom Jesus loved said to Peter, It is the Lord! When Simon Peter therefore heard that it was the Lord, he put on his outer garment, because he was naked; and he threw himself into the sea.
8. And the other disciples came in the boat; because they were not far from the shore, but were approximately two hundred cubits away; and they were dragging the net full of fish.
9. Therefore, when they came up on the shore, they saw a fire of coals burning, and fish lying on it, and bread.
10. Jesus said to them, Bring some of the fish which you just now caught.
11. Simon Peter went, and dragged the net to the shore. It was full of large fish, one hundred and fifty-three. And even though there were so many, the net was not torn.
12. Jesus said to them, Come and dine. But none of the disciples ventured to ask him, Who are you? knowing that it was the Lord.
13. Then Jesus came, and took the bread, and gave it to them, and likewise the fish.
14. This is now the third time that Jesus was manifested and revealed to his disciples, after he had been resurrected from the dead.

380. JESUS COMMANDS PETER TO LOVE HIM, AND TO FEED AND SHEPHERD JESUS' SHEEP

JOHN 21

15. Therefore, when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, do you love me more than these? He said to him, Yes, Lord; you know that I have deep personal affection for you. He said to him, Feed my lambs!

16. He asked him again, a second time, Simon, son of Jonas, do you love me? He said to him, Yes, Lord; you know that I have deep personal affection for you. He said to him, Shepherd my sheep!

17. He asked him the third time, Simon, son of Jonas, do you have deep personal affection for me? Peter was grieved and hurt because he said to him the third time, Do you have deep personal affection for me? and said to him, Lord, you know and understand all things. You know that I have deep personal affection for you! Jesus said to him, Feed my sheep!

18. Truly, truly, I tell you, when you were younger, you dressed yourself, and walked wherever you desired. But when you become old, you shall hold out your hands, and someone else shall dress you, and take you where you do not desire.

19. But he said this, signifying by what manner of death he would glorify God. And after he had spoken this, he said, Follow me!

20. Then as Peter turned around, he saw the disciple whom Jesus loved following him; who also had reclined on his chest at the supper, and had asked, Lord, who is it that is betraying you?

21. As Peter saw him, he asked Jesus, Lord, what about this one?

22. Jesus said to him, If I desire that he remain alive until I come, what does it matter to you? Follow me!

23. Then this saying spread among the brethren, that this disciple would not die: however Jesus did not tell him that he would not die, but rather said, If I desire that he remain alive until I come, what does it matter to you?

24. This is the disciple who bears witness and testifies concerning these things, and who wrote these things: and we know that his witness and testimony is true.

381. JESUS CHRIST'S COMMISSION TO THE APOSTLES BEFORE HIS ASCENSION TO HEAVEN

MATTHEW 28

18. And Jesus came to them, and spoke to them, saying, All power and authority in heaven and earth has been delegated to me.

19. Go therefore, teaching and making disciples in all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit:

20. Teaching them to observe all things, whatever I have commanded you. And

MARK 16

15. And he commanded them, Go into all the world, and preach the gospel to all the creation!

16. He who believes and is baptized shall be saved; and he who disbelieves shall be condemned.

17. And these signs shall follow those who believe: in my name they shall cast out demons; they shall speak in new languages;

LUKE 24

49. And listen, I am sending the promise of my Father upon you: but you must remain in the city of Jerusalem, until you be clothed and imbued with power from on high.

50. And he led them out as far as Bethany; and after lifting up his hands, he blessed them.

51. And it came to pass, as he was blessing them, that he departed

ACTS 1

1. The first narration have I made, O Theophilus, of all that Jesus began both to do and teach,

2. Until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen:
3. To whom also he showed himself alive after his passion by many infallible proofs, being seen of them

MATTHEW 28

listen, I am with you always, every day, even until the completion of the age. Amen.

MARK 16

18. They shall cast away and thrust down serpents; and if they drink any deadly thing, it shall not injure them in any way; they shall lay hands upon the sick, and they shall be healed.

19. Therefore, after speaking to them, the Lord was taken up into heaven, and sat at the right hand of God.

20. And they went out and preached everywhere, the Lord working with them, and confirming the word by the signs and miracles following. Amen.

LUKE 24

from them, and was carried up into heaven.

52. And after worshipping him, they returned to Jerusalem with great joy:

53. And were continually in the temple, praising and blessing God. Amen.

ACTS 1

forty days, and speaking of the things pertaining to the kingdom of God.

382. JESUS CHRIST DID FAR MORE THAN IS RECORDED

JOHN 21

25. And there are also many other things that Jesus did, which, if they should be written one by one, I suppose not even the world itself would be able to contain the books which would be written. Amen.



"All Power And Authority In Heaven And Earth Has Been Delegated To Me"

THE CONCLUSION

A Harmony of the Gospels In Modern English . . . THE LIFE OF JESUS CHRIST offers an entirely new perspective and depth of understanding of the life of Jesus Christ. The arrangement of this harmony, which is based on the Biblical holy days, is the key which unlocks the proper chronology of all the events described in the Gospels. It is also very clear from historical events that God has used the holy days to fulfill prophecies.

The sacrifice of Jesus Christ on the Passover Day, as the true Passover Lamb of God, is one of the major prophetic fulfillments recorded in the Gospels. From the facts of the Gospels and other New Testament scriptures, it is obvious that true Christians should still be observing the original New Testament Passover on the correct day of the year. They should also be observing it in the manner and spirit that Jesus commanded, as part of their worship of God; doing it in remembrance of the death of Jesus Christ for the forgiveness of sin.

Anyone who desires to worship God must do as Jesus taught. "The first of all the commandments is, Hear, O Israel [use your name, and ask yourself if you are doing as Jesus said]; the Lord our God is one Lord: and you shall love the Lord your God with all your heart, and with all your being, and with all your mind, and with all your strength. This is the first commandment!" (Mk. 12:29-30.) How does one love God as Jesus said?

John, the apostle Jesus loved, was inspired to show Christians how to love God. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 Jn. 5:3). This is how you can truly express your love and worship of God, and fulfill the words of Jesus in your life. Jesus further clarified which commandments and words of God Christians are to follow and obey. "Man shall not live by bread alone, but by every word of God" (Luke 4:4). These words include all the God-ordained days of worship, and every law of God, given to promote godly and loving lives!

It is to this end and purpose that this book was written: to help you, the reader, to come into this close and intimate contact with your Creator and Living Saviour; and to help you to have the knowledge, understanding, and complete faith in Jesus Christ, enabling you, through repentance, baptism, overcoming now, and ultimately by the power of the resurrection, to become a son of God, and thus fulfill the reason for your existence! "Therefore everyone who hears these words of mine, and practices them, I will compare him to the wise and prudent man who built his house upon the rock [and that Rock is Christ]: and the rain came down, and the floods came, and the winds blew and violently beat upon that house; but it didn't fall: because it was founded upon the rock" (Mat. 7:24-25).

By living as Jesus taught, through the Father's mercy, grace and love and forgiveness, you are receiving and accepting the true Jesus. "But as many as received him, he gave to them the power, capacity and privilege to become the children of God: to those who have complete trust and faith in his name: who were begotten and regenerated, not by blood, nor by the will of the flesh, nor by the will of man, but by the will of God" (John 1:12-13).

Please direct any questions and comments, or suggestions that you might have, to the author, in care of the publisher: York Publishing Company; P.O. Box 744; Monterey, California 93940.

JESUS' LAST PASSOVER—THE FOURTEENTH OR THE FIFTEENTH DAY OF THE MONTH?

Jesus' Last Passover was the climactic point of His life as a human being. Its importance is emphasized by the volume of material devoted to this event by the Gospel writers. Since it was the closing of the Old Covenant and the beginning of the New Covenant, it is vital to have a correct understanding of this focal event.

There are many and varied theories concerning the date of the Passover observance. These differing suppositions have developed into controversies which have raged for centuries. To delve into every theory set forth would be counterproductive for the purpose of this book. Anyone who is interested in that aspect of research will find volumes of material covering this subject in any library.

The key issue at stake in the Passover controversy is: did Jesus keep the Passover on the fourteenth day of the month—or the fifteenth?

The answer to this question must be based on three fundamental scriptural premises. These premises are: First, Jesus always obeyed the Father and did His will. Second, He never sinned; that is, He never disobeyed any of God's commands. Third, Jesus kept the Passover on the correct *scriptural* Passover day. Jewish or Christian traditions or practices, past or present, which are contrary to biblical instructions tend only to obscure the clear scriptural truth.

How can we know which day of the month Jesus actually did keep the Passover?

In order to find the answer to this question, we must be willing to carefully study all the scriptural evidence. If we will first examine the Old Testament Passover, and then Jesus' Last Passover, it will become abundantly clear which day is the correct Passover—and the Passover Jesus observed.

THE OLD TESTAMENT PASSOVER

The command concerning the Passover in Leviticus 23 clearly designates that the Passover is the fourteenth day of the first month, which is also called Abib or Nisan. "These are the feasts of the Lord, even holy convocations, which you shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. . ." (Lev. 23:4-6). How was the fourteenth day counted? And when on the fourteenth was the Passover to be kept, or eaten?

Which evening was the Passover lamb to be slain—the evening beginning the day, or the evening ending the day?

What does the Bible reveal?

FROM EVENING TO EVENING

The Bible is very clear on this subject. The weekly Sabbath and God's holy days, which are annual Sabbaths, should be observed from sunset to sunset.

The key to understanding is found in the command concerning the Day of Atonement, which is an annual Sabbath. "And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement. . . It shall be unto you a sabbath of rest, and you shall afflict your souls: in the *ninth day* of the month at even, from even to even, shall you celebrate your sabbath" (Lev. 23:26-27, 32).

The tenth day of the seventh month is very clearly defined as the time period extending from sunset of the ninth day to sunset of the tenth. The scriptural command is that observance be reckoned from evening to evening. This same method is applied to all the days listed in Leviticus 23, which consist of the weekly Sabbath, the Passover, and the seven annual Sabbaths.

Applied to the weekly Sabbath, the seventh day begins at sunset as the sixth day ends. To say that the seventh day begins with the sunset which ends the seventh day, would obviously be in error.

Likewise, this same scriptural principle applies to the Passover day, which is defined as the fourteenth day of the first month. The entire Passover day is reckoned from sunset as the thirteenth day of the month ends, to sunset when the fourteenth day ends and the fifteenth begins. All the time between the two sunsets is the Passover day. That space of time is the fourteenth day of the first month.

This is the only day that God set apart for the Passover lamb to be *sacrificed* and *eaten*. The Passover is complete only when it is slain and eaten on the fourteenth. To slay the lamb in the late afternoon toward the end of the fourteenth day, and then actually eat the Passover lamb on the fifteenth, is obviously as incorrect as observing the weekly Sabbath beginning with the evening which ends the seventh day.

CHRONOLOGY OF THE FIRST PASSOVER

The sequence of events at the institution of the Passover distinctly reflects this understanding of evening to evening calculation for the Passover day. The Israelites were instructed to select a male lamb, without blemish, on the tenth day of the first month. It was to be kept, "... until the fourteenth day of the same month. . ." (Ex. 12:3-6). Notice the instructions were to keep it *until* the fourteenth, and not through the entire day to the very end of the fourteenth.

Then, "... the whole assembly of the congregation of Israel shall kill it in the evening" (Ex. 12:6). In Hebrew the phrase "in the evening" means "between the two evenings," which is commonly understood to mean after the sun has set and before it becomes fully dark. Sunset ended the thirteenth day, and, as the fourteenth began, the Passover lamb was slain. "... You shall sacrifice the Passover at even, at the going down of the sun, at the season that you came forth out of Egypt" (Dut. 16:6). The Hebrew for "in the evening" or "at even" is *ba erev*, and is defined here as sunset. That is the same word translated "evening" in Genesis chapter one, "the *evening* and the morning were the first day." (Ge. 1:5) The biblical injunctions are clear that it had to be sacrificed in the evening as the fourteenth day began.

The instructions continue: "And they shall take of the blood, and strike it on the two side posts and the upper door post of the houses, wherein they shall eat it. . . . And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:7, 13). The original observance of the Passover involved the shedding of the lamb's blood and its use as a sign, in order that God would pass over them and not inflict death upon the firstborn of the children of Israel.

The scriptural instruction clearly shows which night it was to be eaten. "And they shall eat the flesh *in that night*. . ." (Ex. 12:8). "That night" can only refer to the fourteenth, and there is only one span of time called "night" which is the night of the fourteenth. The slaying and eating of the Passover as God commanded was completed on the fourteenth. It could not have been eaten during the night as the fifteenth began, for that was the night beginning the Feast of Unleavened Bread—the night of the Exodus, when Israel left Egypt. The Bible clearly states that they left Egypt the day after the Passover (Num. 33:3). Those who claim otherwise are in diametric opposition to the inspired scriptural record. Nowhere does the Bible say that the fifteenth is the Lord's Passover.

Continuing with the biblical instructions, they were to roast the lamb with fire, and eat it with unleavened bread and bitter herbs; any part of the sacrifice that remained *until morning* was to be burned (Ex. 12:8-10).

They were all to be ready to leave (verse 11), but they could not leave their houses until morning. "... And none of you shall go out at the door of his house *until the morning*" (Verse 22).

This is a vital key in understanding the events of that night and the following morning. They were expressly forbidden to leave their houses until morning! And who would dare disobey after the fearful events of that night of death!

Does this mean they left their houses as soon as midnight was past? Not at all!

The Hebrew word used here for "morning" is *boqer*, which means, "at the break of day, the break of dawn, early morning." It can never mean a portion of the night or any period of darkness. It means daylight.

This same Hebrew word is used in describing the creation days—"and the *evening* and the *morning* were the first day" (Gen. 1:5). There can be no doubt that *boqer* means daylight.

The Bible clearly states that the Israelites obeyed God's instructions. "And the children of Israel went away [after receiving the Passover instructions], and did as

the Lord had commanded Moses and Aaron, so did they” (Ex. 12:28). If they had left their houses before the break of dawn, it would not have been recorded that they did as the Lord had commanded.

PASSING OVER AT MIDNIGHT

When did God actually pass over the Israelites?

It was at midnight. “And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up *in the night*, he, and all his servants, and all the Egyptians; and there was a great cry at Egypt; for there was not a house where there was not one dead” (Ex. 12:29-30).

The scriptural record clearly shows that the actual “passing over” was at midnight, and not early morning. It also reveals that they knew when midnight was.

The account does not tell us how long after midnight it was until Pharaoh sent the message to Moses and Aaron that they could leave Egypt. But whatever time it was after midnight, that time was still called night, not morning. It wasn’t dawn yet, but the dark of night. Even though Pharaoh had summoned Moses and Aaron, there is no scripture which shows that the Israelites left their houses until the breaking of dawn or morning.

ASSEMBLYING FOR THE EXODUS THE DAY PORTION OF THE PASSOVER DAY

Before they could leave their houses in the morning, they were required to burn the remainder of the Passover lamb. The parts remaining obviously included the fat and the bones. To completely burn bones takes quite some time.

After burning the remains of the lamb, the Israelites left their houses and spoiled the Egyptians, as they had also done on previous days (Verse 35). Then, they began assembling at Rameses for the Exodus.

The important thing to keep in mind is that the Exodus did not begin until they left Rameses as an organized group. It was actually a huge army of people—600,000 men, not counting children—making a minimum total of as many as 1,800,000. Leaving their homes to assemble in Rameses was not an official part of the Exodus, because they were not yet leaving Egypt—only their homes.

Some of the Israelites had to come from as far away as twenty miles to rendezvous in Rameses. Once they arrived at Rameses they were organized by tribes into their marching order.

All of the activities and preparations took the entire day portion of the Passover day. When analyzed from a practical logistical point of view, there is no way to assemble and organize such a mass of people—with all their animals and possessions and spoil—for such a march, in any less than the entire daylight portion of the fourteenth. Anyone who claims otherwise has no concept of the Exodus! They were not just taking a little trip. They were leaving the country forever! They were organized in ranks of five for their marching order (Ex. 13:18).

EXODUS BY NIGHT

After all the assembling and organization took place, the Exodus actually began—on the fifteenth day of the first month, in the evening as the day began. “And they departed from Rameses in the first month, on the fifteenth day of the first month; *on the morrow after the passover* the children of Israel went out with an high hand in the sight of all the Egyptians” (Num. 33:3).

The biblical account is explicit that the Exodus occurred at night. “. . .The Lord your God brought you forth out of Egypt by night” (Deut. 16:1).

The night of the Exodus is the night after the Passover night, and begins the Feast of Unleavened Bread. It is called a night to be much observed unto the Lord. “Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass, that all the hosts of the Lord went

out from the land of Egypt. It is a *night* to be much observed unto the Lord for bringing them out from the land of Egypt. . .” (Ex. 12:40-42).

Notice! This is not a night of passing over, but a night commemorating the beginning of the Exodus—“. . . all the hosts of the Lord went out from the land of Egypt. . . for bringing them out from the land of Egypt. . .” at night.

The Passover and the Exodus are two separate and distinct events. The Passover comes before the Exodus. Therefore, they are two separate and distinct feasts. One occurs on the fourteenth, and the other on the fifteenth.

The Passover has the meaning of sparing the firstborn from death, which to the New Testament Christian exemplifies the forgiveness of sin.

The Feast of Unleavened Bread pictures the Exodus itself, which under the New Testament portrays the Christian coming out of a sinful way of living, as the children of Israel came out of Egypt.

Most Jews will acknowledge that the Passover and the Feast of Unleavened bread were originally two separate feasts. But today, the Jewish practice is to combine the Passover and the night of the First Day of Unleavened Bread as one feast. “Comparison of the successive strata of pentateuchal laws bearing on the festival makes it plain that the institution, as developed, is really of composite character. *Two festivals, originally distinct*, have become merged. . .” (Jewish Encyclopedia, Vol. IX, Passover, Funk & Wagnalls-1905).

This oversight seems very strange indeed to the author—that the only evening the Jews have trouble finding is the fourteenth of the first month. There is no confusion concerning the correct day and the correct evening for any of the other holy days they keep.

It is equally as puzzling that there is no historical record as to when the two feasts were combined into one. Nearly all Jewish records of the second and third centuries A.D. show the Passover and the First Day of the Feast of Unleavened Bread combined, the entire festival being a total of seven days, instead of eight days including the Passover. Most Jewish records tend to show that it was seven days from its institution, which has been shown to be scripturally incorrect.

JOSEPHUS SHOWS THE PASSOVER AND THE FEAST OF UNLEAVENED BREAD WERE EIGHT DAYS

Josephus was a Jewish historian who wrote just after the destruction of Jerusalem and the temple in 70 A.D. His records are of immense value because he is one of the few Jewish historians of the first century whose writings have been preserved for us today. He was also a priest of the first course, and a Pharisee by religio-political party affiliation.

What he records for us concerning the Passover and the Feast of Unleavened Bread is very revealing indeed. Nowhere does he show that the Passover and the Feast of Unleavened Bread were of only seven days’ duration. Josephus clearly says, “. . . We keep a feast for *eight days* which is called the Feast of Unleavened Bread” (Ant. II-15:1).

It is clear that Josephus understood that the Passover day was completely separate from and additional to the seven days of the Feast of Unleavened Bread.

Josephus states in another place, “And so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. . . . The Feast of Unleavened Bread succeeds that of the Passover [Notice: the two are not combined] and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread. . .” (Ant. III:5, 10).

It is therefore a matter of historical record that during Jesus’ time—and afterwards in Josephus’ time—the Passover and the Feast of Unleavened Bread comprised a period of eight days. It is obvious that Josephus was giving the normal practice of the majority of the Jews of his day—at that time, those who were keeping the Passover on the fifteenth must have been in the minority. The fact that some Jews kept the Passover on the fourteenth, and others on the fifteenth, is also demonstrated in the Gospel accounts of Jesus’ Last Passover.

JESUS' LAST PASSOVER

When the time came for the disciples to prepare the Passover, they came to Jesus and asked, "Where do you desire that we should prepare the Passover for you to eat? And he said, Go into the city unto such a man and say to him, The master says, My time is near. *I will keep the Passover* with my disciples at your house. So the disciples did as Jesus directed them, and *prepared the Passover*" (Mat. 26:17-19; see also Mk. 14:12-16; Lk. 22:7-13). Notice that the emphasis on keeping the Passover is the eating of it, not the slaying of the lamb. The biblical injunction is to keep the Passover on the fourteenth. Therefore, it must be *slain* and *eaten* on the fourteenth.

When we examine the Gospel record, it is clear that Jesus did keep the Passover on the correct scriptural date. He was not observing a "pre-Passover passover," as some scholars have suggested. This was not a "love feast" anticipating the Passover, as other scholars speculate.

The disciples came to Jesus and asked Him where the Passover was to be kept. They went and prepared the Passover.

There is no indication in the scriptural account that Jesus was going to keep the Passover on any other day than was explicitly instructed in the Old Testament [which has been proven to be on the fourteenth, as the day begins, in the evening]. If He had done so, He would have been disregarding and opposing the very instructions He inspired as Lord of the Old Testament.

After the Preparation was completed, and the proper hour of the evening had come, Jesus sat down with the apostles and said, "With desire I have yearned to eat this Passover with you before I suffer. Because I am telling you, that I will not eat of it any more, until it be fulfilled in the Kingdom of God" (Lk. 22:15-16).

From these inspired scriptures it is absolutely clear that: First, Jesus kept the Passover. Second, it was a proper, scripturally based Passover. [If it were not scripturally accurate, Jesus could not have legally completed the Old Testament Passover; nor could He have then properly instituted the New Testament Passover.] Third, it was kept in the evening at the proper hour. Fourth, therefore, the lamb for that Passover supper must have been killed in the evening as the fourteenth began as part of the preparation.

TWO ERRONEOUS MODERN-DAY ASSUMPTIONS FROM THE GOSPEL OF JOHN

John was the last living apostle to write. His writings therefore carry added emphasis and import. Most modern-day scholars acknowledge this to be true. But there are certain scholars who have misinterpreted John's writings and thus have arrived at certain grossly erroneous assumptions.

The first of these modern-day assumptions is based on nearly 2,000 year hindsight. Some have assumed that in the phrase "Jews' Passover" (Jn. 2:13; 6:4; 11:55), John was telling all posterity that he explicitly meant a fifteenth day Passover. That is an incorrect assumption. During Jesus' time only Jews were keeping the Passover. Whether it was observed on the fourteenth or the fifteenth, only Jews and proselytes, who were considered Jews, kept the Passover. The phrase "Jews' Passover" only has reference to those who were observing the Passover—it does not specifically define a day, whether the fourteenth or the fifteenth.

The second assumption is based on John 13:1, "Now *before* the Feast of the Passover. . . ." This phrase has been construed to mean that the supper Jesus and the apostles ate as recorded in John 13, was not the Passover, but a pre-Passover love feast. Jesus' own clear statements about keeping the Passover—as recorded in Matthew, Mark and Luke—are accordingly rendered null and void. To compound their error, some have even concluded that Jesus did not keep the Passover on the fourteenth. Instead, they claim that Jesus and the apostles kept an anticipatory pre-Passover love feast on the fourteenth, and the real Passover was on the fifteenth, and had always been on the fifteenth. [This is claimed, in spite of the fact that the scriptures unanimously state the Lord's Passover is on the fourteenth of the first month.]

That these assumptions are totally without scriptural backing can be demonstrated when we examine the original inspired Greek. The Greek word translated

“before” is *pro*, which has the meaning of “before, ahead of, in front of” (see any Greek lexicon).

But this word of itself does not carry any intrinsic meaning, or specific qualification, concerning the duration of time. “Before,” or *pro* in Greek, can mean any time before—a month before, a week before, a day before, an hour before, a minute before. In order to specifically show how long “before” an event occurs, a qualifying phrase must be added. For example: “Then six days before (*pro*) the Passover. . .” (Jn. 12:1). The phrase “six days” qualifies how long before.

John’s statement in chapter thirteen and verse one must therefore be taken at face value, with no assumptive interpretation in declaring that it implies a whole twenty-four hour day before the Passover. It clearly says and means: 1) That “before” the Passover supper, Jesus knew that His hour had come. 2) That He loved His own until the very end. It means nothing more, and nothing less.

TWO DAYS OF PASSOVER

The chronology of Jesus’ Last Passover shows that He and the apostles ate the Passover meal in the evening. After keeping the Passover ritual, they left and went to the garden, where Jesus prayed. Then He was arrested about midnight and led to the high priest’s house, where He was tried and condemned; then, near daybreak He was led to Pilate’s palace.

Notice what the priests did when they took Jesus to Pilate’s judgement hall. “Then they led Jesus from Caiaphas into the praetorium [which is the judgement hall]: and it was early. Now they did not enter inside of the praetorium, so they might not be defiled, but that they might eat the Passover” (Jn. 18:28).

This was the morning after Jesus and the apostles had already eaten the Passover. But these priests had not yet eaten their Passover. It is obvious from John’s statement that they were going to eat their Passover that coming evening. This was a different Passover observance than Jesus and the apostles had observed.

“And it was the preparation of the Passover. . .” (Jn. 19:14).

John clearly shows which day some of the Jewish priests were going to eat their Passover. “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day [a holy day] . . .” (Jn. 19:31).

These following facts are scripturally and historically accurate: First, the Passover is not a Sabbath day, unless it happens to fall on a weekly Sabbath. Then the Passover takes precedence over the weekly Sabbath. Second, Jesus ate the Passover the evening before some of the priests. Third, the only Sabbath that is a holy day, or high day, which follows the Passover day is the first day of the Feast of Unleavened Bread. It may on occasion also fall on the weekly Sabbath, and then the holy day takes precedence over the weekly Sabbath. Fourth, in the year of Jesus’ crucifixion, neither the Passover nor the first day of the Feast of Unleavened Bread fell on a weekly Sabbath. (See: List Of All Feasts During Jesus Christ’s Life, pp. 262.)

We can therefore conclude—based on the scriptural record—that some of the Jews were already, in Jesus’ time, erroneously combining the Passover and the evening of the first holy day of the Feast of Unleavened Bread as a single Passover Feast.

John’s Gospel shows that there were two days of eating the Passover during the year of Jesus’ death. Jesus and the apostles kept it on the fourteenth, and at least some of the Jews on the fifteenth.

Some Jewish scholars have come to this same conclusion. “Several Jewish scholars have put forth the view that in the year of Jesus’ death, *the Passover was observed on two consecutive days*, because of different reckonings of its date by the Sadducees and the Pharisees respectively” (The Theological Dictionary of the New Testament-Vol III).

Additional proof is found in Mat. 27:62. “Now the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate. . . .”

The morning before, when they had brought Jesus to be crucified, they would not go into Pilate’s palace, because they had not yet eaten the Passover. But on the day portion of the holy day, the morning after a fifteenth Passover, they went in.

If, as some argue, Jesus and the apostles had observed the Passover on the fifteenth, it would follow that Jesus had to be crucified on the first day of the Feast of Unleavened Bread. Jesus could not then have been called "our Passover," because He would not have been crucified on the Passover day. Furthermore, the Jews would never have allowed an execution on their holy day. John 19:31 shows that the Jews wanted the bodies off the crosses before the holy day began.

Of even greater consequences, the Jews, who ate their Passover the day after Jesus and the apostles, would have eaten their Passover in the evening as the sixteenth began. Any Jewish authority will verify that a sixteenth Passover would be unthinkable!

Jesus and the apostles clearly kept the Passover on the fourteenth day of the first month—not on the fifteenth. Those Christians who desire to keep the Passover in the same manner as Jesus did, will be keeping it on the fourteenth, as Jesus did.

APPENDIX TO THE SIX DAYS BEFORE JESUS' LAST PASSOVER

Since the First Edition, several major factors have come to light which further substantiate the fact that the crucifixion did occur on a Wednesday. These additional factors completely support and uphold the original presentation of the Six-Day Chronology.

As presented in the main body of the book, the Six-Day Chronology is laid out in minute detail in the calendar chart (pp. 162-163) and in the commentary (pp. 159-160). This supplemental appendix should be read in conjunction with those two sections.

It is absolutely vital for a proper understanding of the chronology to have the correct starting point. At which point one begins to count the six days is of paramount importance. Of equally weighty importance is the proper ending point.

Because there may be confusion in the minds of some about the proper beginning and ending points, it is necessary to start with a definite known factor. That known factor is the Passover, which is unquestionably the correct ending point. By using the Passover as the base, together with the Scriptures and the Hebrew calendar, it is possible to arrive at the proper starting point for the chronology.

When did Jesus keep the Passover—on the 14th of Nisan or the 15th? This must of course be established first, before we can proceed with the reconstruction of the chronology. (See Appendix "Jesus' Last Passover, The 14th or 15th?" for a fully detailed explanation, pp. 252-258.)

We know this to be absolute: Jesus always obeyed God the Father's commandments (Jn. 5:19, 5:30, 6:38, 15:10). Therefore we know He followed the clear commands concerning the Passover observance. This means that Jesus kept the Passover on the 14th of Nisan, in the evening. (See Ex. 12:6, Lev. 23:5-6; Num 33:3.)

This fact is further verified by the Passover preparation which the disciples made according to Jesus' instructions in the late afternoon of Nisan 13. (Mat. 26:17-19; Mk. 14:12-16; Lk. 22:7-13.) When evening came, He sat down with His disciples and ate the Passover meal at the set hour. (Mat. 26:20; Mk. 14:17; Lk. 12:14.)

Once we have established that the ending point of the chronology was the Passover Nisan 14, it is then possible to determine the correct starting point.

John records for us that "six days *before* the Passover (Jesus) came to Bethany" (Jn 12:1). When one examines the original Greek it is obvious that the Passover day is *not* included in that statement. *Pro* is the Greek word translated "before" and has the following definition: "before, in front of, and ahead of" (see any Greek lexicon). It is not a term that is inclusive in meaning. *Pro* cannot mean "with" or "including." So when John recorded for us that these six days were *before* the Passover, he obviously meant that the Passover day was the seventh day *from* that point. Therefore by counting backwards six days *from* the Passover, the beginning point of the Six Day Chronology can be ascertained.

But before one can properly calculate that day, a very pertinent fact must be borne in mind. In Judea, during Jesus' lifetime, the Jews reckoned daily time from evening to evening. This method had been followed for thousands of years.

Although the Gospels were written in Greek, those who wrote the Gospels were Jews. They thought as Jews, even though they wrote in the Greek language. The Jewish method of reckoning time is naturally reflected in the writings of all the Gospel writers. (Mat. 14:15,23; 16:2; 8:16; Mk. 1:32; 11:11; 14:17; Lk. 4:40; 24:29; Jn. 20:19.)

Each of the six days before the Passover should accordingly be counted as a full day from evening to evening. We know that Nisan 14 at evening began the seventh day, which was of course the Passover. The sixth day of the chronology began the evening before and was Nisan 13. Going back one day at a time, calculating from evening to evening, the first day of the six-day period is Nisan 8, which began in the evening as Nisan 7 ended.

The next question that must be answered is: *When* on the 8th of Nisan did He arrive? At the beginning, the middle, or the end of the day? That answer is found in the context, when we understand the setting and the events that occurred.

Jesus was traveling from Jericho, quite a substantial journey—approximately 14 miles; it obviously must have taken the greater part of a day to reach Bethany. That He arrived in Bethany in the early evening is verified by the fact that an evening meal (*Tó deipnon*—Greek for “evening supper” see any Greek lexicon) was prepared for and eaten by Jesus. Thus scripture shows that Jesus arrived in Bethany about sunset, at the very beginning of Nisan 8—or Wednesday evening, April 18. This is the beginning point of the Chronology.

With this proper reconstruction of the six-day framework, all the events of those days before the Passover easily fit into an orderly sequence, and can be properly harmonized without any apparent conflicts. Any other reconstruction of the six-day period presents irreconcilable contradictions.

APPARENT CONFLICTS WITH OTHER SIX-DAY CHRONOLOGY ARRANGEMENTS.

According to the traditional theory of a Friday Crucifixion-Easter Sunrise Resurrection, Jesus came into Bethany on Friday, just before the Sabbath. Several factors render this supposition impossible.

First, the Sabbath would have already begun before the Jews had prepared the meal for Jesus (Jn 12:2). Such extensive food preparation after the sun had set would have been considered a gross violation of the Sabbath.

Second, when many of the people knew that Jesus was there, they came to see him, and Lazarus also. If the Sabbath had already begun they would not have gone very far from their houses. Jewish tradition explicitly allowed them to travel only a very short distance on the Sabbath (Acts 1:12).

Third, the next morning, (Jn. 12:12-19), when Jesus made His triumphal entrance into Jerusalem, He would have been breaking a commandment of God by riding the donkey on the Sabbath (Ex. 20:8-11; 23-12; De. 5:12-15). The people also would have been transgressing the Sabbath by breaking limbs off the trees and throwing them, along with their coats, in front of Jesus as He rode into Jerusalem. To claim that the disciples had procured the donkey the day before the Sabbath, and that the people had likewise broken off the branches the day before the Sabbath is a gross stretching of the imagination. This reaction of the people was spontaneous, not staged.

The Pharisees and the priests had previously accused Jesus of breaking the Sabbath because He had healed many on the Sabbath (Mat. 12:9-13; Mk. 3:1-5; Lk. 6:6-10; 13:10-17; 14:1-6; Jn. 5:1-18). Surely they would have vehemently accused Jesus of Sabbath-breaking during the time of His triumphal entrance into Jerusalem—if, in truth, it had been on the Sabbath. They would have gloried in this opportunity to accuse and discredit Him in the eyes of all the people for at this time they were afraid that the entire Jewish world would leave Judaism and follow Jesus (Jn. 12:19).

But they did not accuse Jesus or the people of Sabbath-breaking. The only opposition they voiced was a lame protest to Jesus that He should command the multitudes to stop shouting praises to Him (Lk. 19:39).

A. T. Robertson in *A Harmony of the Gospels* which adheres to the traditional Friday crucifixion theory, asserts that Jesus came to Bethany early Friday evening.

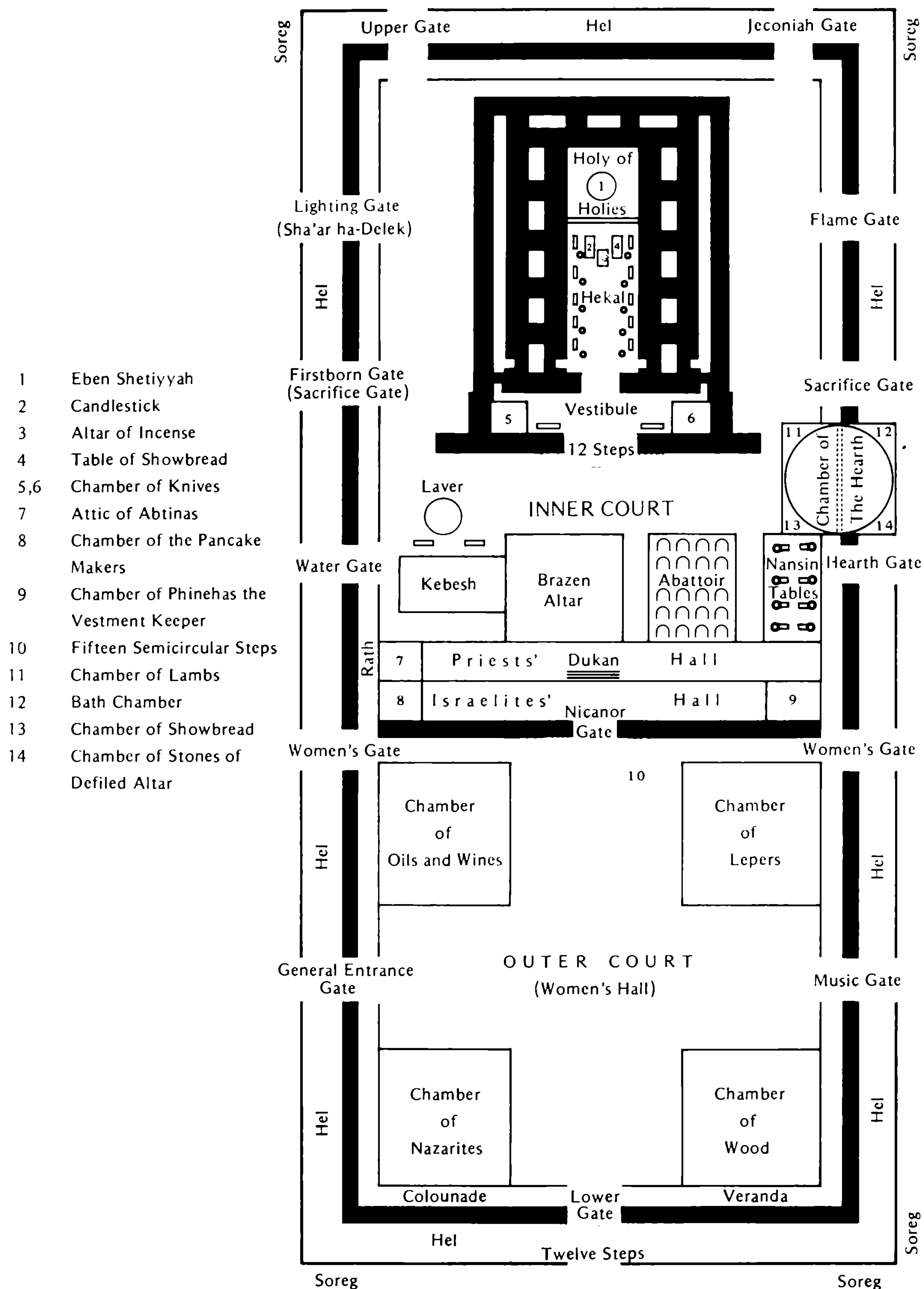
He then goes one step further and ignores part of the scriptural record in order to make it conform to a Palm Sunday tradition. He overlooks what Jesus did the morning after His arrival to Bethany, making it appear that Jesus had no activities at all on the day portion of the Sabbath. Thus he leaves out an entire day's activities in order to perpetuate the traditional interpretation of a Palm Sunday-Friday Crucifixion. But the Six-Day Chronology properly reconstructed shows that Jesus could not have had either a "Palm Sabbath" or a "Palm Sunday" entrance. Both are impossible—because the Crucifixion did not occur on a Friday or a Thursday.

THURSDAY-CRUCIFIXION THEORY CONFLICTS

Some theologians have realized after research into the Crucifixion that it could not have taken place on a Friday. They have seen the utter futility of trying to justify three days and three nights in the tomb from Friday sunset to sunrise Sunday. But to substitute a Thursday-Crucifixion for a Friday one is only creating another error. Based on the Thursday theory, Jesus would have arrived in Bethany early evening, Thursday, Nisan 9. Then on Friday, still Nisan 9, He would have made his triumphal entrance into Jerusalem. The next day would have been the Sabbath, Nisan 10, when He would have had to cast out the money-exchangers from the Temple, and to have driven out the animals they were selling. Thus, if the Crucifixion were on a Thursday, as postulated by some, then we would be confronted with another irreconcilable conflict. The Jews would have been buying and selling animals for sacrifices, and exchanging money in the Temple area on the Sabbath! It is not possible under any circumstances that the priests and the Pharisees would have allowed such a blatant violation of the Sabbath in the very shadow of the Temple of God!

The very fact of the presence of the money-exchangers and animals being sold for sacrifice in the Temple area proves this was not a Sabbath. Thus, it is abundantly clear that the theory of a Thursday-crucifixion cannot be supported by scripture.

After a thorough examination of the scriptural account of the Six-Day Chronology, it is apparent that the proper arrangement and placement of the events has been presented. These harmonized sequences of events before Jesus' last Passover are supporting proofs that the Crucifixion in fact took place on a Wednesday. So the chronology as originally reconstructed in the commentary, the graphic chart form and the appendix are entirely accurate and correlate completely with the facts currently available. The author most assuredly will make any necessary corrections or adjustments which are appropriate when and if any new information comes to light.



LIST OF ALL FEASTS DURING JESUS CHRIST’S LIFE

Year	Passover	Unleavened Bread	Unleavened Bread	Pentecost	Trumpets	Atonement	Feast Of Tabernacles	Last Great Day
4 BC	APR 11 WED	APR 12 THUR	APR 18 WED	JUNE 3 SUN	SEPT 22 SAB	OCT 1 MON	OCT 6 SAB	OCT 13 SAB
3 BC	MAR 30 SAB	MAR 31 SUN	APR 6 SAB	MAY 19 SUN	SEPT 10 TUE	SEPT 19 THUR	SEPT 24 TUE	OCT 1 TUE
2 BC	APR 18 FRI	APR 19 SAB	APR 25 FRI	JUNE 8 SUN	SEPT 29 MON	OCT 8 WED	OCT 13 MON	OCT 20 MON
1 BC	APR 7 WED	APR 8 THUR	APR 14 WED	MAY 30 SUN	SEPT 18 SAB	SEPT 27 MON	OCT 2 SAB	OCT 9 SAB
1 AD	APR 25 MON	APR 26 TUE	MAY 2 MON	JUNE 19 SUN	OCT 6 THUR	OCT 15 SAB	OCT 20 THUR	OCT 27 THUR
2 AD	APR 15 SAB	APR 16 SUN	APR 22 SAB	JUNE 4 SUN	SEPT 26 TUE	OCT 5 THUR	OCT 10 TUE	OCT 17 TUE
3 AD	APR 4 WED	APR 5 THUR	APR 11 WED	MAY 27 SUN	SEPT 15 SAB	SEPT 24 MON	SEPT 29 SAB	OCT 6 SAB
4 AD	APR 23 WED	APR 24 THUR	APR 30 WED	JUNE 15 SUN	OCT 4 SAB	OCT 13 MON	OCT 18 SAB	OCT 25 SAB
5 AD	APR 13 MON	APR 14 TUE	APR 20 MON	JUNE 7 SUN	SEPT 24 THUR	OCT 3 SAB	OCT 8 THUR	OCT 15 THUR
6 AD	APR 2 FRI	APR 3 SAB	APR 9 FRI	MAY 23 SUN	SEPT 13 MON	SEPT 22 WED	SEPT 27 MON	OCT 4 MON
7 AD	APR 20 WED	APR 21 THUR	APR 27 WED	JUNE 12 SUN	OCT 1 SAB	OCT 10 MON	OCT 15 SAB	OCT 22 SAB
8 AD	APR 9 MON	APR 10 TUE	APR 16 MON	JUNE 3 SUN	SEPT 20 THUR	SEPT 29 SAB	OCT 4 THUR	OCT 11 THUR
9 AD	APR 27 SAB	APR 28 SUN	MAY 4 SAB	JUNE 16 SUN	OCT 8 TUE	OCT 17 THUR	OCT 22 TUE	OCT 29 TUE
10 AD	APR 16 WED	APR 17 THUR	APR 23 WED	JUNE 8 SUN	SEPT 27 SAB	OCT 6 MON	OCT 11 SAB	OCT 18 SAB
11 AD	APR 6 MON	APR 7 TUE	APR 13 MON	MAY 31 SUN	SEPT 17 THUR	SEPT 26 SAB	OCT 1 THUR	OCT 8 THUR
12 AD	APR 25 MON	APR 26 TUE	MAY 2 MON	JUNE 19 SUN	OCT 6 THUR	OCT 15 SAB	OCT 20 THUR	OCT 27 THUR
13 AD	APR 14 FRI	APR 15 SAB	APR 21 FRI	JUNE 4 SUN	SEPT 25 MON	OCT 4 WED	OCT 9 MON	OCT 16 MON
14 AD	APR 2 MON	APR 3 TUE	APR 9 MON	MAY 27 SUN	SEPT 13 THUR	SEPT 22 SAB	SEPT 27 THUR	OCT 4 THUR
15 AD	APR 22 MON	APR 23 TUE	APR 29 MON	JUNE 16 SUN	OCT 3 THUR	OCT 12 SAB	OCT 17 THUR	OCT 24 THUR
16 AD	APR 10 FRI	APR 11 SAB	APR 17 FRI	MAY 31 SUN	SEPT 21 MON	SEPT 30 WED	OCT 5 MON	OCT 12 MON
17 AD	MAR 31 WED	APR 1 THUR	APR 7 WED	MAY 23 SUN	SEPT 11 SAB	SEPT 20 MON	SEPT 25 SAB	OCT 2 SAB
18 AD	APR 18 MON	APR 19 TUE	APR 25 MON	JUNE 12 SUN	SEPT 29 THUR	OCT 8 SAB	OCT 13 THUR	OCT 20 THUR
19 AD	APR 7 FRI	APR 8 SAB	APR 14 FRI	MAY 28 SUN	SEPT 18 MON	SEPT 27 WED	OCT 2 MON	OCT 9 MON
20 AD	APR 26 FRI	APR 27 SAB	MAY 3 FRI	JUNE 16 SUN	OCT 7 MON	OCT 16 WED	OCT 21 MON	OCT 28 MON
21 AD	APR 14 MON	APR 15 TUE	APR 21 MON	JUNE 8 SUN	SEPT 25 THUR	OCT 4 SAB	OCT 9 THUR	OCT 16 THUR
22 AD	APR 4 SAB	APR 5 SUN	APR 11 SAB	MAY 24 SUN	SEPT 15 TUE	SEPT 24 THUR	SEPT 29 TUE	OCT 6 TUE
23 AD	APR 23 FRI	APR 24 SAB	APR 30 FRI	JUNE 13 SUN	OCT 4 MON	OCT 13 WED	OCT 18 MON	OCT 25 MON
24 AD	APR 12 WED	APR 13 THUR	APR 19 WED	JUNE 4 SUN	SEPT 23 SAB	OCT 2 MON	OCT 7 SAB	OCT 14 SAB
25 AD	MAR 31 SAB	APR 1 SUN	APR 7 SAB	MAY 20 SUN	SEPT 11 TUE	SEPT 20 THUR	SEPT 25 TUE	OCT 2 TUE
26 AD	APR 19 FRI	APR 20 SAB	APR 26 FRI	JUNE 9 SUN	SEPT 30 MON	OCT 9 WED	OCT 14 MON	OCT 21 MON
27 AD	APR 9 WED	APR 10 THUR	APR 16 WED	JUNE 1 SUN	SEPT 20 SAB	SEPT 29 MON	OCT 4 SAB	OCT 11 SAB
28 AD	APR 26 MON	APR 27 TUE	MAY 3 MON	JUNE 20 SUN	OCT 7 THUR	OCT 16 SAB	OCT 21 THUR	OCT 28 THUR
29 AD	APR 16 SAB	APR 17 SUN	APR 23 SAB	JUNE 5 SUN	SEPT 27 TUE	OCT 6 THUR	OCT 11 TUE	OCT 18 TUE
30 AD	APR 5 WED	APR 6 THUR	APR 12 WED	MAY 28 SUN	SEPT 16 SAB	SEPT 25 MON	SEPT 30 SAB	OCT 7 SAB
31 AD	APR 25 WED	APR 26 THUR	MAY 2 WED	JUNE 17 SUN	OCT 6 SAB	OCT 15 MON	OCT 20 SAB	OCT 27 SAB

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